# Philosophus Autodidactus: or the Life of Hai Ebn Yokdhan

Dei enim Invisibilia condito Mundo manifesta fiunt

Printed by Edm. Powell in Blackfriars

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# The Improvement of HUMAN REASON,

Exhibited in the LIFE of

# *Hai Ebn Yokdhan:*

Written in *Arabick* above 500 Years ago, by *Abu Jaafar Ebn Tophail.*

In which is demonstrated,

By what Methods one may, by the meer **Light of Nature**, attain the Knowledg of things **Natural** and **Supernatural**; more particularly the Knowledg of GOD, and the Affairs of another Life.

Illustrated with proper FIGURES.

Newly Translated from the Original *Arabick*, by *SIMON OCKLEY*, A. M. Vicar of *Swavesey* in *Cambridgshire.*

With an APPENDIX,

In which the Possibility of Man's attaining the True Knowledg of GOD, and Things necessary to Salvation, without **Instruction**, is briefly consider'd.

*LONDON*: Printed and Sold by *Edm. Powell* in *Black-friars*, and *J. Morphew* near *Stationers-hall.* 1708.

BRITISH MUSEUM

To the Reverend

# *Mr.* Edward Pococke,

Rector of

*MINAL*, in *Wiltshire.*

Reverend SIR,

HAI Ebn Yokdhan *returns to you again, in a Dress different from that which you sent him out in. Wherever he comes, he acknowledges you for his first and best Master; and confesses, that his being put in a Capacity to travel thro* Europe, *is owing to your Hand.*

*Hand. I could not in Equity ſend him to any other Perſon, you being the ſole Proprietor. And as your Learning enables you to do him Juſtice, ſo your Candor will incline you to pardon what is by me done amiſs. Both which Qualifications you enjoy, as a Paternal Inheritance, deſcending from the Reverend and Learned Dr.* Pococke, *the Glory and Ornament of our Age and Nation. Whoſe Memory I much reverence, and how much I acknowledge my ſelf indebted to him for his Learned Works, I thought I could no way expreſs better, than by taking ſome Opportunity to pay my Reſpects to you, Sir, the worthy Son of ſo great a Father. And*

*no*

*no fitter Bearer than* Hai Ebn Yokdhan, *with whose Character and Language you are so well acquainted, and to whom you have long ago shown so great a Respect, that I have no reason to fear but he will be welcome.*

*I am,*

*SIR,*

*Your most Humble Servant,*

Simon Ockley.

# THE PREFACE.

WHEN Mr. *Pococke* first publish'd this *Arabick* Author with his accurate *Latin* Version, *Anno* 1671. Dr. *Pococke* his Father, that late eminent Professor of the Oriental Languages in the University of *Oxford*, prefix'd a Preface to it; in which he tells us, that he has good Reason to think, that this Author was contemporary with *Averroes*, who died very ancient in the Year of the *Hegjra* 595, which is coincident with the 1198th Year of our Lord; according to which Account, the Author liv'd something above five hundred Years ago.

He liv'd in *Spain*, as appears from one or two Passages in this Book. He wrote some other Pieces, which are not come to our Hands. This has been very well receiv'd in the East; one Argument of which is, that it has been translated by *R. Moses Nar-*

*Narbonenſis* into *Hebrew*, and illuſtrated with a large Commentary. The Deſign of the Author is to ſhew, how Human Capacity, unaſſiſted by any External Help, may, by due Application, attain to the Knowledge of Natural Things, and ſo by Degrees find out its Dependance upon a Superior Being, the Immortality of the Soul, and all things neceſſary to Salvation.

How well he has ſucceeded in this Attempt, I leave to the Reader to judge. 'Tis certain, that he was a Man of Parts and very good Learning, conſidering the Age he liv'd in, and the way of ſtudying in thoſe Times. There are a great many lively Stroaks in it; and I doubt not but a judicious Reader will find his Account in the Peruſal of it.

I was not willing (though importun'd) to undertake the tranſlating it into *Engliſh*, becauſe I was inform'd that it had been done twice already; once by Dr. *Aſhwell*, another time by the *Quakers*, who imagin'd that there was ſomething in it that favour'd their Enthuſiaſtick Notions. However, taking it for granted, that both theſe Tranſlations were not made out of the Original *Arabick*, but out of the *Latin*; I did not queſtion but they had miſtaken the Senſe of the Author in many places. Beſides, obſerving that a great many of my Friends whom I had a deſire to oblige, and

other

other Perſons whom I would willingly incline to a more favourable Opinion of *Arabick* Learning, had not ſeen this Book; and withal, hoping that I might add ſomething by way of Annotation or *Appendix*, which would not be altogether uſeleſs; I at laſt ventur'd to tranſlate it a-new.

I have here and there added a Note, in which there is an account given of ſome great Man, ſome Cuſtom of the Mahometans explain'd, or ſomething of that Nature, which I hope will not be unacceptable. And leſt any Perſon ſhould, through miſtake, make any ill uſe of it, I have ſubjoin'd an *Appendix*, the Deſign of which the Reader may ſee in its proper place.

SIMON OCKLEY.

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To

## The Bookseller to the Reader.

*When I first undertook the Publication of this English Translation, I thought it would not be amiss to present the World with a Specimen of it first. But since the Introduction is such, that the Reader can no more by it give a Guess at what is contain'd in the Book it self, than a Man can judge of his Entertainment by seeing the Cloath laid; I have thought it necessary to give him a Bill of Fare.*

*The Design of the Author (who was a Mahometan Philosopher) is to shew how Humane Reason may, by Observation and Experience, arrive at the Knowledge of Natural Things, and from thence to Supernatural; particularly the Knowledge of God and a Future State. And in order to this, he supposes a Person brought up by himself, where he was altogether destitute of any Instruction, but what he could get from his own Observation.*

*He lays the Scene in some* Fortunate *Island, situate under the Equinoctial; where he supposes this Philosopher, either to have been bred (according to* Avicen's *Hypothesis, who conceiv'd a Possibility of a Man's being form'd by the Influence of the Planets upon Matter rightly disposed) without either Father or Mother; or else expos'd in his Infancy, and providentially suckled by a Roe. Not that our Author believ'd any such matter, but only having design'd to con-*

*contrive a convenient place for his Philoſopher, ſo as to leave him to Reaſon by himſelf, and make his Obſervations without any Guide. In which Relation, he propoſes both theſe ways, without ſpeaking one Word in favour of either.*

*Then he ſhews by what Steps and Degrees he advanc'd in the Knowledge of Natural Things, till at laſt he perceiv'd the Neceſſity of acknowledging an Infinite, Eternal, Wiſe Creator, and alſo the Immateriality and Immortality of his own Soul, and that its Happineſs conſiſted only in a continued Conjunction with this ſupream Being.*

*The Matter of this Book is curious, and full of uſeful Theorems; he makes moſt uſe of the Peripatetick Philoſophy, which he ſeems to have well underſtood; it muſt be confeſs'd indeed, that when he comes to talk of the Union with God, &c. (as in the Introduction) there are ſome Enthuſiaſtick Notions, which are particularly conſider'd and refuted by the Editor in his Appendix.*

*Whoſe Deſign in publiſhing this Tranſlation, was to give thoſe who are as yet unacquainted with it, a Taſte of the* Acumen *and* Genius *of the* Arabian *Philoſophers, and to excite young Scholars to the reading of thoſe Authors, which, through a groundleſs Conceit of their Impertinence and Ignorance, have been too long neglected.*

*And*

*And tho' we do not pretend to any Discoveries in this Book, especially at this time of Day, when all parts of Learning are cultivated with so much Exactness; yet we hope that it will not be altogether unacceptable to the curious Reader, to know what the state of Learning was among the* Arabs, *five hundred Years since. And if what we shall here communicate, shall seem little in respect of the Discoveries of this discerning Age; yet we are confident, that any* European, *who shall compare the Learning in this Book, with what was publish'd by any of his own Country-men at that time, will find himself oblig'd in Conscience to give our Author fair Quarter.*

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*Abu*

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# *Abu Jaaphar Ebn Tophail's*
# INTRODUCTION
## To the LIFE of
# *Hai Ebn Yokdhan.*

* *In the Name of the most Merciful God.*

BLESSED be the Almighty and Eternal, the Infinitely Wise and Merciful God, † *who hath taught us the Use of the Pen*; who out of his great Goodness to

* In the Name, &c.] *This is the usual Form with which the* Mahometans *begin all their Writings, Books and Epistles. Every Chapter in the* Alcoran *begins so, and all their Authors have followed this way ever since. The Eastern Christians, to distinguish themselves from the* Mahometans, *begin their Writings with* Bismi'labi Wa'libni, *&c.* In the Name of the Father, and of the Son, and of the Holy Ghost, One God: *and so do the* Æthiopians. *We here in* England *observe something like this in Wills, where the usual Form is,* In the Name of God, Amen.

† *These words,* [Who hath taught us the Use of the Pen; who hath taught Man what he did not know,] *are taken out of the* XCVI. *Chapter of the* Alcoran, *according to those Editions of it which are now in use: but* Joannes Andreas Maurus, (*who was* Alfaqui, *or chief Doctor of the* Moors *in* Sciatinia, *in the Kingdom of* Valentia *in* Spain, *and afterwards converted to the Christian Religion in the Year of our Lord* 1487.) *says, that it is the first Chapter that was written of all the* Alcoran. *But be that how it will, we may from hence, and infinite other places, observe the strange way which these Eastern Writers have of Quoting the* Alcoran; *for they intermix those Expressions which they take out of it with their own words, without giving the Reader the least Notice or Hint whence they had them, or where to find them.*

Mankind, *has made him understand Things which he did not know.* I praise him for his excellent Gifts, and give him thanks for his continu'd Benefits, * and I testify that there is but One God, and that he has no Partner; † and that *MAHOMET* is his Servant and Apostle, endu'd with an excellent Spirit, and Master of convincing Demonstration, and a victorious Sword: the Blessing of God be upon him, and his Companions, (Men of great Thoughts, and vast Understandings,) and upon all his Followers, to the End of the World.

You ask'd me, Dear Friend, (God preserve you for ever, and make you Partaker of everlasting Happiness) to communicate to you what I knew concerning the Mysteries of the Eastern Philosophy, mention'd by the ‖ Learned *Avicenna*: Now you must understand, that whoever designs

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* And I testify, &c.] *After he had testified the Unity of the Godhead, he immediately adds* La Sharica Leho, That he has no Partner. *These words frequently occur in the* Alcoran, *and are particularly levell'd against the Christians, which* Mahomet *frequently calls* Mushricoun, *i. e.* Associantes, Joyning Partners with God, *because they acknowledge the Divinity of our Blessed Saviour.*

† *The whole* Mahometan *Creed consists only of these two Articles.* 1. There is no God but God, [i. e. *There is but One God*] *and* 2. Mahomet is his Apostle. *A very short Creed, but their Explications of it, make amends for its shortness. The Reader may see a Paraphrase of it out of* Algazali, *in Dr.* Pocock's Specimen Historiæ Arabum. p. 274.

‖ The Learned *Avicenna*] *This great Man was born in* Bochara, *a City famous for the Birth of a great many very Learned*

to

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to attain to a clear and distinct Knowledge, must be diligent in the search of it. Indeed your request gave me a noble turn of Thought, and brought me to the understanding of what I never knew before; nay, it advanc'd me to such an elevation, as no Tongue, how eloquent soever, is able to express; and the reason is, because 'tis of a quite different nature and kind from the Things of this World; only this there is in it, that whoever has attain'd to any degree of it, is so mightily affected with Joy

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*Men; it lyes in 96 Degrees, and 50 Minutes of Longitude, reckoning from the Fortunate Islands, and 39 Degrees and 50 Minutes of Northern Latitude. A pleasant place, and full of good Buildings, having without the City a great many Fields and Gardens, round about which there is a great Wall of XII Parasangæ, or 36 Miles long, which encompasses both the Fields and the City.* Abulphed. Golius's *Notes upon* Alferganus. *Thus much concerning the Place of his Nativity; he was born in the Year of the* Hegira 370. *which is about the 980 Year of Christ. He was indeed a prodigious Scholar; he had learn'd the* Alcoran, *and was well initiated into Human Learning before he was Ten years old; then he studied Logick and Arithmetick, and read over* Euclid *without any help, only his Master show'd him how to demonstrate the first five or six Propositions; Then he read* Ptolemy's Almagest, *and afterwards a great many Medicinal Books; and all this before he was sixteen years old. He was not only a great Philosopher and Physician, but an excellent Philologer and Poet. Amongst other of his Learned Works, he wrote an Arabick Lexicon; but it is lost. Besides all this, he was a Vizier, and met with a great many Troubles, which nevertheless did not abate his indefatigable Industry. The Soldiers once mutiny'd, and broke open his House, and carry'd him to Prison, and would fain have perswaded the Sultan* Shemsoddaulah *to have put him to Death, which he refusing, was forc'd to Banish him. After a Life spent in Study and Troubles, having written more Learned Books than he liv'd Years, he died, Aged 58 Years.*

Pleaſure, and Exultation, that 'tis impoſſible for him to conceal his ſenſe of it, but he is forc"d to utter ſome general Expreſſions, ſince he cannot be particular. Now if a Man, who has not been poliſh'd by good Education, happens to attain to that ſtate, he runs out into ſtrange Expreſſions, and ſpeaks he knows not what; ſo that one of this ſort of Men, when in that ſtate, cry'd out, * *Praiſe be to me! How wonderful am I!* Another ſaid, † *I am Truth!* Another, *That he was God.* ‖ *Abu*

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* *Subhbéni*, Praiſe be to me] *Which is an expreſſion never us'd but when they ſpeak of God.*

† I am Truth] *Or*, I am the True God. *For the Arabick word* Alhákko *ſignifies both, and is very often us'd for one of the Names or Attributes of God.* Kamus. *Dr.* Pocock. Specimen pag. 268.

‖ Abu Hamed Algazâli] *What* Abu Hamed Algazâli *thought concerning thoſe Men who were ſo wild and Enthuſiaſtick as to uſe ſuch extravagant expreſſions, appears plainly from thoſe words of his quoted by* Dr. Pocock *in his* Specimen p. 267. *where he ſays,* " People ran on to ſuch a degree, (*of madneſs you may* " *be ſure*) as to pretend to an Union with God, and a ſight " of him without the interpoſition of any Veil, and familiarly diſcourſe with him. *And a little after*, which ſort " of Speeches have occaſion'd great miſchiefs among the " common People; ſo that ſome Country Fellows laying a- " ſide their Husbandry, have pretended to the ſame things: " for Men are naturally pleas'd with ſuch diſcourſes, as " give them a liberty to neglect their buſineſs, and with- " al promiſe them purity of Mind, and the attainment of " ſtrange degrees and proprieties. Now the moſt ſtupid " Wretches in Nature may pretend to this, and have in " their Mouths ſuch falſe and deceitful expreſſions. And " if any one denies what they ſay, they immediately tell " you, that this Unbelief of yours proceeds from *Learning* " and *Logick*: and that *Learning* is a *Veil*, and *Logick*, La- " bour of the brain, but that theſe things which they af-

*Hamed*

*Hamed Algazâli*, when he had attain'd to it, expreſs'd himſelf thus,

*'Twas what it was, 'tis not to be expreſs'd;*
*Enquire no further, but conceive the beſt.*

But he was a Man that had good Learning, and was well vers'd in the Sciences. What † *Avenpace* ſays at the end of his Diſcourſe concerning the *UNION*, is worth your Obſerving; There he, ſays *That 'twill appear plainly to any one that underſtands the deſign of his Book, that that degree is not attainable by the means of thoſe Sciences which were then in uſe; but that he attain'd to what he knew, by being altogether*

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" firm, are diſcovered only inwardly the by the *Light of* " *the* TRUTH. And this which they affirm, has ſpread " *it ſelf* through a great many Countries, and produc'd a " great deal of Miſchief. *Thus far* Algazâli. *How exactly this anſwers the wild extravagancies of our Enthuſiaſts, let themſelves Judge. And withal I would have them from hence learn the Modeſty not to pretend to be the firſt after the Apoſtles who had endeavour'd to turn Men from Darkneſs to* LIGHT, *ſince they ſee ſo many worthy Perſons among the Mahometans gone before them.*

† Avenpace] *This Author is oftentimes quoted by the Name of* Ebn'olſayeg; *he was accounted a Philoſopher of great Ingenuity and Judgment.* Maimonides, *in his Epiſtle to* R. Samuel Aben Tybbon, *gives him a great Character.* Abu'l Haſen Ali, *who collected all his Works, and reduced them into One Volume, prefers him before all the Mahometan Philoſophers whatſoever. He was famous for his Poetry as well as Philoſophy; he died young, being poiſon'd at* Fez, *in the Year of the* Hegira 533. *i. e. of Chriſt,* 1138, *or* 39. *others in the Year* 525. *which anſwers to* 1131. *Moſt of his Works are imperfect.* See Dr. Pococks Elenchus Scriptorum *prefix'd to the Arabick Edition of this Book.*

*abſtracted from any thing which he had been acquainted with before; and that he was furniſh'd with other Notions altogether independent upon matter, and of too noble a nature to be any way attributed to the Natural Life, but were peculiar to the Bleſſed, and which upon that account we may call Divine Proprieties, which God (whoſe Name be prais'd) beſtows upon ſuch of his Servants as he pleaſes.*

Now this degree which this Author mentions, is attainable by Speculative Knowledge, (nor is it to be doubted but that he had reach'd it himſelf;) but not that which we have juſt now mention'd, which notwithſtanding is not ſo much different from it in kind as in degree: for in that which I mention'd there are no Diſcoveries made which contradict thoſe which this Author means; but the difference conſiſts in this, *viz.* that in our way there is a greater degree of Clearneſs and Perſpicuity than there is in the other: for in this we apprehend things by the help of ſomething, which we cannot properly call a *Power*; nor indeed will any of thoſe words, which are either us'd in common diſcourſe, or occur in the Writings of the Learned, ſerve to expreſs *That*, by which this ſort of Perception do's apprehend.

This degree, which I have already mention'd, (and which perhaps I ſhould never have

have had any taſte of, if your requeſt had not put me upon a farther ſearch) is the very ſame thing which *Avicenna* means, where he ſays; *Then when a Man's deſires are rais'd to a good pitch, and he is competently well exercis'd in that way, there will appear to him ſome ſmall glimmerings of the Truth, as it were flaſhes of Lightning, very delightful, which juſt ſhine upon him, and then go out; Then the more he exerciſes himſelf, the oftner he'll perceive 'em, till at laſt he'll become ſo well acquainted with them, that they will occur to him ſpontaneouſly, without any exerciſe at all; and then, as ſoon as he perceives any thing, he applies himſelf to the Divine Eſſence, ſo as to retain ſome impreſſion of it; then ſomething occurs to him on a ſudden, whereby he begins to diſcern the* Truth *in every thing; till, through frequent exerciſe, he at laſt attains to a perfect Tranquility; and that which us'd to appear to him only by fits and ſtarts, becomes habitual; and that which was only a glimmering before, a conſtant Light; and he obtains a conſtant and ſteady Knowledge.* Thus far *Avicenna*. Beſides, he has given an account of thoſe ſeveral ſteps and degrees by which a Man is brought to this perfection; till his Soul is like a poliſh'd Looking-glaſs, in which he beholds the *Truth*: and then he ſwims in pleaſure, and rejoyces exceedingly in his Mind, becauſe of the impreſſions of *Truth* which he per-

ceives in it. When he is once attain'd thus far, the next thing which employs him is, that he ſometimes looks towards *Truth*, and ſometimes towards *himſelf*; and thus he fluctuates between both, till he retires from himſelf wholly, and looks only toward the Divine Eſſence; and if he do's at any time look towards his own Soul, the only reaſon is, becauſe that looks towards God; and from thence ariſes a perfect Conjunction [with God.]

And according to this manner which he has deſcrib'd, he do's by no means allow that this *Taſte* is attain'd by way of Speculation or Deduction of Conſequences. And that you may the more clearly apprehend the difference between the perception of theſe ſort of Men, and thoſe other; I ſhall propoſe you a familiar inſtance. Suppoſe a Man born Blind, but of quick Parts, and a good Capacity, a tenacious Memory, and ſolid Judgment, who had liv'd in the place of his Nativity, till he had by the help of the reſt of his Senſes, contracted an acquaintance with a great many in the Neighbourhood, and learn'd the ſeveral kinds of Animals, and Things inanimate, and the Streets and Houſes of the Town, ſo as to go any where about it without a Guide, and to know ſuch people as he met, and call them by their names; and knew the

names

names of * Colours, and the difference of them by their deſcriptions and definitions; and after he and learn'd all this, ſhould have his Eyes open'd: Why, this Man, when he walk'd about the Town, would find every thing to be exactly agreeable to thoſe notions which he had before; and that Colours were ſuch as he had before conceiv'd them to be, by thoſe deſcriptions he had receiv'd: ſo that the difference between his apprehenſions when blind, and thoſe which he would have now his Eyes were opened, would conſiſt only in theſe two great Things, one of which is a conſequent of the other, *viz.* a greater Clearneſs, and extream Delight. From whence 'tis plain, that the condition of thoſe Contemplators, who have not yet attain'd to the *UNION* [with GOD] is exactly like that of the Blind Man; and the Notion which a Blind Man has of Colours, by their deſcription, anſwers to thoſe things which *Avenpace* ſaid were *of too noble a nature to be any ways attributed to the Natural Life*, and, *which God beſtows upon ſuch his Servants as he pleaſes.* But the condition of thoſe who have attain'd to the *UNION*, to whom God has given that which

* *Tho' this inſtance will ſerve to explain the meaning of the Author, yet 'tis very improper, becauſe 'tis utterly impoſſible to give a Man that is born Blind, the leaſt notion or idea of Light or Colours.*

I told you could not be properly expreſs'd by the word *POWER*, is that ſecond State of the Blind-man cur'd. Take notice by the way, that our Similitude is not exactly applicable in every caſe; for there is very ſeldom any one found that is born *with his Eyes open*, that can attain to theſe things without any help of Contemplation.

Now (my Dear Friend) I do not here, when I ſpeak of the Ideas of the *Contemplative*, mean what they learn from the Study of Phyſicks; nor by the notions of thoſe who have attain'd to the *UNION*, what they learn from the Study of Metaphyſicks (for theſe two ways of learning are vaſtly different, and muſt by no means be confounded.) But what I mean by the Ideas of the *Contemplative* is, what is attain'd by the Study of Metaphyſicks, of which kind is that which *Avenpace* underſtood; and in the apprehenſion of theſe things, this condition is neceſſarily requir'd, *viz.* that it be manifeſtly and clearly true; and then there is a middle ſort of Speculation, between that, and thoſe who have attain'd to the *UNION*, who employ themſelves in theſe things with greater perſpicuity and delight.

Now

Now *Avenpace* blames all thoſe that make any mention of this pleaſure which is enjoy'd in the *UNION*, before the Vulgar; beſides he ſaid, that it belong'd to the imaginative Faculty; and promis'd to write a Book about it, in which he deſign'd to give an account of the whole matter, and deſcribe the condition of thoſe who were ſo happy as to attain it clearly and perſpicuouſly; but we may anſwer him with the Old Proverb, *viz. Don't ſay a thing is ſweet before you taſte on't*; for he never was ſo good as his word, nor perform'd any thing like it. But 'tis probable that the reaſon why he did not, was either becauſe he was ſtreightned for Time, being taken up with his Journey to *Wahran*; or elſe, becauſe he was ſenſible, that if he ſhould undertake to give a deſcription of that State, the Nature of ſuch a kind of Diſcourſe, would unavoidably have put him upon a neceſſity of ſpeaking ſome things, which would manifeſtly have reproach'd his own manner of living, and contradicted thoſe Principles which he himſelf had elſewhere laid down; in which he encourages Men to heap up Riches, and propoſes ſeveral ways and means in order to the acquiring them.

We have in this Diſcourſe (as neceſſity requir'd) diſgreſs'd ſomething from the main

main Deſign of what you deſir'd; it appears from what has been already ſaid, that you muſt either mean, 1. That I ſhould deſcribe to you, what they ſee and taſte, who are ſo happy as to enjoy the *UNION*, (which is impoſſible to be deſcribed as it really is; and when any one goes about to expreſs it, either by Speech or Writing, he quite alters the thing, and ſinks into the ſpeculative way. For when you once come to cloath it with Letters and Words, it comes nearer to the corporeal World, and does by no means remain in the ſame State that it was in before; and the Significations of theſe Words, which are uſed in the explaining it, are quite alter'd; ſo that it occaſions a great many real Miſtakes to ſome, and makes others believe, that they are miſtaken, when indeed they are not; and the reaſon of this is, becauſe it is a thing of infinite Extent, comprehending all things in it ſelf, but not comprehended by any.) Or elſe the meaning of your Requeſt muſt be this, that I ſhould ſhew you after what manner they proceed, who give themſelves to Contemplation. And this (my good Friend) is á thing which is capable of being expreſs'd both by Speech and Writing; but 'tis as ſcarce as old Gold, eſpecially in this part of the World where we live; for 'tis ſo rare, that there's hard-

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ly one of a thouſand gets ſo much as a ſmattering of it; and of thoſe few, ſcarce any, have communicated any thing of what they knew in that kind, but only by obſcure Hints, and *Innuendo*'s. Indeed the * *Hanifitick* Sect, and the Mahometan Religion, doe forbid Men to dive too far into this matter. Nor would I have you think, that the Philoſophy which we find in the Books of *Ariſtotle*, and † *Alpharabius*, and

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* The *Hanifitick* Sect, and the *Mahometan* Religion,] *That is, not only the* Hanifitick *Sect, but even the* Mahometan *Religion too, of which that Sect is a Branch, does forbid the over curious enquiring into theſe abſtruſe Matters. This Sect was a very early one among the* Mahometans, *for it had its Name from* Abu Hanifah Al Nooman, *who was born in the* 80 *year of* Hegira, or according to others in the 70. *I muſt confeſs that it ſeems ſomething odd, that he ſhould mention that Sect firſt, and then the* Mahometan *Religion which includes it, and if it had not been for the word* Aſſhariyato, *which, if I miſtake not, is never us'd to expreſs any particular Sect, but ſignifies a Religion, or Law of God, I ſhould have underſtood thoſe Words of the Sect of* Mahomet Ebn Edris Aſſhaphienſis. *See Dr.* Pocock's *Specimen* p. 295. *Or elſe the* Hanifitick *Sect and the* Mahometan *Religion may ſignifie the ſame thing, becauſe* Abraham, *(whoſe Religion the* Mahometans *pretend to follow) is called in the* Alcoran Hanif. *Dr.* Sike.

† Alpharabius,] *Without Exception, the greateſt of all the* Mahometan *Philoſophers, reckon'd by ſome very near equal to* Ariſtotle *himſelf.* Maimonides, *in the Epiſtle which I juſt now mention'd, commends him highly; and tho' he allows* Avicenna *a great ſhare of Learning, and* Acumen; *yet he prefers* Alpharabius *before him. Nay,* Avicenna *himſelf confeſſes, that when he had read over* Ariſtotle's *Metaphyſicks forty times, and gotten them by heart; that he never underſtood them till he happened upon* Alpharabius's *Expoſition of them He wrote Books of Rhetorick, Muſick, Logick, and all parts of Philoſophy; and his Writings have been much eſteemed, not only by* Mahometans, *but* Jews *and* Chriſtians *too. He was a Perſon of ſingular Ab-*

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in *Avicenna*'s Book, which he calls *Alſhepha*, does anſwer the end which you aim at, nor have any of the ‖ *Spaniſh* Philoſophers writ fully and ſatisfactorily about it. Becauſe thoſe Scholars which were bred in *Spain*, before the Knowledge of Logick and Philoſophy was broach'd amongſt them, ſpent their whole Lives in Mathematicks, in which it muſt be allow'd, they made a great Progreſs, but went no farther. After them came a Generation of Men, who apply'd themſelves more to the Art of Reaſoning, in which they excell'd their Predeceſſors, yet not ſo as to attain to true Perfection. So that one of them ſaid,

*'Tis hard the kinds of Knowledge are but two,*
*The One erroneous, the Other true.*
*The former profits nothing when 'tis gain'd,*
*The other's difficult to be attain'd.*

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ſtinence and Continence, and a Deſpiſer of the things of this World. He is call'd Alpharabius from Farab, the place of his Birth, which according to Abulpheda (who reckons his Longitude not from the Fortunate Iſlands, but from the extremity of the Weſtern Continent of Africa) has 88 deg. 30 min. of Longitude and 44 deg. of Northern Latitude. He died at Damaſcus in the Year of the Hegira 339. that is, about the Year of Chriſt 950. when he was about fourſcore Years Old.

‖ The *Spaniſh* Philoſophers.] This is not to be underſtood of any Chriſtians in Spain, but Mahometans; for the Moors Conquer'd a great part of Spain in the Ninety First Year of the Hegira, which anſwers partly to the Year of our Lord 710. Afterwards, as Learning grew up amongſt the Eaſtern Mahometans; it increaſed proportionably among the Weſtern too, and they had a great many Learned Men in Toledo and other Places. The Author of this Book was a Spaniard, as appears from an Expreſſion towards the end of this Preface.

After

After theſe came others, who ſtill advanc'd further, and made nearer approaches to the Truth; among whom there was one that had a ſharper Wit, or truer notions of things than *Avenpace*, but he was too much taken up with Worldly Buſineſs, and Died before he had time to open the Treaſury of his Knowledge, ſo that moſt of thoſe pieces of his which are extant, are imperfect; particularly his Book *about the Soul*, and his *Tedbiro'lmotawahhid*, i. e. *How a Man ought to manage himſelf that leads a Solitary Life*. So are his *Logicks* and *Phyſicks*. Thoſe Pieces of his which are compleat, are only ſhort Tracts and ſome occaſional Letters. Nay, in his Epiſtle concerning the *UNION*, he himſelf confeſſes that he had wrote nothing compleat, where he ſays, *That it would require a great deal of trouble and pains to expreſs that clearly which he had undertaken to prove*; and, *that the method which he had made uſe of in explaining himſelf, was not in many places ſo exact as it might have been*; and, *that he deſign'd, if he had time, to alter it*. So much for *Avenpace*, I for my part never ſaw him, and as for his Contemporaries, they were far inferiour to him, nor did I ever ſee any of their Works. Thoſe who are now alive, are, either ſuch as are ſtill advancing forwards, or elſe ſuch as have left off, without attaining to perfection; if there

there are any other, I know nothing of them.

As to thoſe Works of *Alpharabius* which are extant, they are moſt of them *Logick*. There are a great many things very dubious in his Philoſophical Works; for in his *Méllatolphadélah*, i. e. *The moſt excellent Sect*, he aſſerts expreſsly, *that the Souls of Wicked Men ſhall ſuffer everlaſting Puniſhment*; and yet ſays as poſitively in his Politicks that they ſhall be diſſolv'd and annihilated, and that the Souls of the Perfect ſhall remain for ever. And then in his *Ethicks*, ſpeaking concerning the Happineſs of Man, he ſays, *that it is only in this Life*, and then adds, *that whatſoever People talk of beſides, is meer Whimſy and old Wives Fables*. A principle, which if believ'd would make all Men deſpair of the Mercy of God, and puts the Good and Evil both upon the ſame Level, in that it makes annihilation the common end to them both. This is an Error not to be pardon'd by any means, or made amends for. Beſides all this, he had a mean Opinion of the Gift of Prophecy, and ſaid that in his Judgment it did belong to the *faculty of Imagination*, and that he prefer'd Philoſophy before it; with a great many other things of the like nature, not neceſſary to be mention'd here.

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As for the Books of *Ariſtotle*, *Avicenna's* Expoſition of them in his *Alſhepha* [i. e. *Health*] ſupplies their Room, for he trod in the ſame ſteps and was of the ſame Sect. In the beginning of that Book, ſays, that the *Truth* was in his opinion different from what he had there deliver'd, that he had written that Book according to the Philoſophy of the *Peripateticks*; but thoſe that would know the *Truth* clearly, and without Obſcurity, he refers to his Book, *Of the Eaſtern Philoſophy*. Now he that takes the pains to compare his *Alſhepha* with what *Ariſtotle* has written, will find they agree in moſt things, tho' in the *Alſhepha* there are a great many things which are not extant in any of thoſe pieces which we have of *Ariſtotle*. But if the Reader, take the literal Senſe only, either of the *Alſhepha* or *Ariſtotle*, with out penetrating into the hidden Senſe, he will never attain to perfection, as *Avicenna* himſelf obſerves in the *Alſhepha*.

* As for *Algazâli*, he often contradicts himſelf, denying in one place what he affirm'd in another. He taxes the Philo-

* Algazâli.] *He was an Eminent Philoſopher, Born at* Thûs *a Famous City of* Choraſan, *in the Year of the* Hegira 450. *of Chriſt* 1058. *He died in the Year of the* Hegira 505. *of Chriſt* 1111. Dr. Pocock's Elenchus Scriptor.

ſophers with † *Hereſy*, in his Book which he calls *Altehaphol*, i. e. *Deſtruction*, becauſe they deny the Reſurrection of the Body, and hold that Rewards and Puniſhments in a Future State belong to the Soul only. Then in the beginning of his *Almizân*, i. e. *The Balance*, he affirms poſitively, that this is the Doctrine of the * *Suphians*, and that he was convinc'd of the truth of it, after a great deal of Study and Search. There are a great many ſuch

† Hereſy.] *In Arabick the word* Kâfara, *ſignifies* to be an Infidel, *but they uſe it commonly as we do the word* Hereſy, viz. *when a Perſon holds any thing erroneous in Fundamentals, tho' Orthodox in other points.*

* The Doctrine of the *Suphians.*] *The* Suphians *are an Enthuſiaſtick Sect amongſt the Mahometans ſomething like* Quietiſts *and* Quakers; *theſe ſet up a ſtricter ſort of Diſcipline, and pretended to great Abſtinence and Contempt of the World, and alſo to a greater Familiarity and ſtricter Union with God than other Sects; they uſed a great many ſtrange and extravagant actions and utter Blaſphemous Expreſſions.* Al Hoſain Al Hallâgi *was eminent amongſt them about the Year of the* Hegira 300. *'Twas he that wrote in one of his Epiſtles,* Bleſſed is he that poſſeſſes the ſhining light, *&c. and pretended that God dwelt in him. The Learned among the* Arabians *are not agreed, about the derivation of the Word* Sufi, Suphian. *It ſeems not to be known among them till about the* 200 *Year of the* Hegira. *The moſt probable Interpretation of it is from the Arabick word* Sûph, *which ſignifies* Wool, *becauſe thoſe that followed this Sect refuſed to wear Silk, and Cloathed themſelves only with Wool.* Dr. Pocock *and* Golius *follow this Interpretation; tho' the latter in his Lexicon ſeems to doubt whether it is deriv'd from the Greek* σωφὸς *or from the Arabick* Sûph. *The Sultan of* Perſia *is often call'd the* Sophy, *becauſe* Ismael *the firſt Sultan of that Family now in* Perſia *who began to Reign in the* 605 *Year of the* Hegira, *that is of our Lord the* 1553, *was of this Sect. viz.* Sufi, a Suphian.

Contra-

Contradictions as these interspers'd in his Works; which he himself begs Pardon for in the end of his *Mizân Alamal* [*The Ballance of Mens Actions*;] where he says, that there are Three sorts of Opinions; 1. Such as are common to the Vulgar, and agreeable to their Notions of things. 2. Such as we commonly make use of in answering Questions propos'd to us. 3. Such private as a Man has to himself, which none understand but those who think just as he does. And then he adds, that tho' there were no more in what he had written than only this, *viz.* That it made a Man doubt of those things which he had imbib'd at first, and help'd him to remove the prejudices of Education, that even that were sufficient; because, he that never doubts will never weigh things aright, and he that does not do that will never see, but remain in Blindness and Confusion.

*Believe your Eyes, but still suspect your Ears,*
*You'll need no* Star-light, when the day appears.*

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* *The word which I have here rendred* Starlight, *is* Zohal *in Arabick which signifies* Saturn. *'Tis a common way with the Arabian Authors, when they intend to shew a vast disproportion between things, to compare the greater to the* Sun *and the lesser to* Saturn. *The meaning of this Distich is that there is as much difference between what a Man knows by hearsay, or what notions he imbibes in his Education, and what he knows when he comes to examin things to the bottom, and know them experimentally, as there is between Twilight and Noonday.*

This is the account of his way of Philoſophizing, the greateſt part of which is ænigmatical and full of obſcurity, and for that reaſon of no uſe to any but ſuch as throughly perceive and underſtand the matter before, and then afterwards hear it from him again, or at leaſt ſuch as are of an excellent Capacity, and can apprehend a thing from the leaſt intimation. The ſame Author ſays in his *Aljawâhir* [i. e. *The Jewels*] that he had Books not fit to be communicated, but to ſuch only as were qualified to read them, and that in them he had laid down the *Naked Truth*; but none of them ever came into *Spain* that we know of: we have indeed had Books which ſome have imagin'd to be thoſe incommunicable ones he ſpeaks of, but 'tis a miſtake, for thoſe are *Almaâreph Alakliyah* [*Intellectual notices*] and the *Alnaphchi wálteſwiyal* [*Inflation and Æquation*] and beſides theſe, *a Collection of ſeveral Queſtions*. But as for theſe, tho' there are ſome hints in them, yet they contain nothing of particular uſe to the clearing of things, but what you may meet with in his other Books. There are, 'tis true, in his *Almekſad Alaſna*, ſome things which are more profound than what we meet with in the reſt of his Books, but he expreſsly ſays, that that Book is not *incommunicable*; from whence it follows, thoſe

thoſe Books which are come to our hands are not thoſe incommunicable ones which he means. Some have fancy'd that there were ſome great matters contain'd in that Diſcourſe of his, which is at the end of his *Meſchâl* [i. e. *Caſement*] (which Belief of theirs, has plung'd them into inextricable Difficulties) where ſpeaking of the ſeveral ſorts of thoſe who are kept from nearer Approaches, by the Brightneſs of the radiation of the Divine light, and then of thoſe who had attain'd to the *UNION*, he ſays of theſe later, *That they apprehended ſuch Attributes to belong to the Divine Eſſence as were deſtructive of its Unity*; from whence it appear'd to them that he believ'd a ſort of Multiplicity in the Godhead, which is horrid Blaſphemy. Now I make no Queſtion but that the worthy Doctor *Algazâli* was one of thoſe which attain'd to the utmoſt degree of Happineſs, and to thoſe heights which are proper to thoſe who enjoy the *UNION*; but as for his ſecret or incommunicable Books, which contain the manner of *Revelation*, they never came to my hands: and that pitch of knowledge which I have attain'd to, is owing to his other works and to *Avicenna*, which I read and compar'd with the Opinions of the preſent Philoſophers, till at length I came to the Knowledge of the Truth. At firſt indeed, by way of

Enquiry and Contemplation; but afterwards I came to have a perfect ſenſe, and then I found that I could ſay ſomething which I could call my own. Now I was reſolv'd that you ſhould be the firſt, to whom I would Communicate what I knew about theſe matters, both upon the account of the Intimacy of our Friendſhip, and your Candor and Integrity. Only obſerve, that my diſcovering to you the Ends which I attain'd in this way, without proving the Principles to you firſt, by which thoſe Ends are attain'd, will do you no more Service, than any other Story which you receive by tradition, or any thing told you in general, of which you don't know how to make a particular application. Preſuming that you will accept it kindly, not for any merit of the Author, but upon the account of our Friendſhip and Acquaintance; and I heartily deſire that you mayn't ſtop here, but aſpire to a loftier degree: for this is ſo far from being able to bring you to thoſe heights, that is not ſufficient to ſave you. Now I would lead you by the ſame paths which I have walk'd in before you, and make you ſteer by the ſame Compaſs, till you arrive at the ſame Point, and ſee with your own Eyes what I have ſeen before you, ſo as not to take it on truſt any longer from me, but to experience it your

ſelf

ſelf. But this is a matter which will not only require conſiderable Time, but alſo that you are free and diſingag'd from all manner of Buſineſs, and follow it cloſe with great Application. And if you are really in earneſt, and ſet about it heartily, you will rejoyce as one that has Travelled all Night do's when the Sun riſes upon him, and will receive a Bleſſing for your Labour, and take delight in your Lord, and he will delight in you. And for my own part, you will find me, according to your own Hearts deſire, juſt ſuch an one as you could wiſh; and I hope that I ſhall lead you in the right way, free from Evils and Dangers: and really I perceive ſome Glimmerings now, by the help of which I ſhall inflame your Deſire, and put you upon entring this way, by telling you the Story of *Hai Ebn Yokdhan*, and *Aſâl*, and *Salâman* (as *Avicenna* calls them) in which, thoſe that underſtand themſelves right will find matter of Improvement, and worthy their Imitation.

# THE HISTORY OF *Hai Ebn Yokdhan.*

1. OUR Anceſtors, of Happy Memory, tell us, that there is an Iſland in the *Indian* Ocean, ſituate under the Equinoctial, where Men come into the world ſpontaneouſly without the help of Father and Mother. This Iſland it ſeems, is bleſt with ſuch a due Influence of the Sun, as to be the moſt temperate and perfect of all places in the Creation; tho' it muſt be confeſs'd that ſuch an Aſſertion is contrary to the Opinion of the moſt celebrated Philoſophers and Phyſicians, who affirm that the fourth Climate is the moſt Temperate. Now if the reaſon which they give for this Aſſertion, viz. *That theſe parts ſituate under the Equinoctial are not habitable*; were drawn from any Impediment from the Earth, 'tis allow'd that it would appear more probable;

bable; but if the reaſon be, becauſe of the intenſe Heat (which is that which moſt of 'em aſſign) 'tis abſolutely falſe, and the contrary is prov'd by undeniable demonſtration. For 'tis demonſtrated in Natural Philoſophy, that there is no other cauſe of Heat than Motion, or elſe the Contact and Light of Hot Bodies. 'Tis alſo prov'd that the Sun, in it ſelf, is not hot, nor partakes of any mix'd Quality: 'tis prov'd moreover, that the thickeſt and ſmootheſt Bodies receive Light in the greateſt degree of perfection; and next to them, the thicker which are not ſmooth, and thoſe which are very thin receive no Light at all. (This was firſt demonſtrated by *Avicenna*, never mention'd before by any of the Ancients.) From theſe Premiſes, this Conſequence will neceſſarily follow, *viz.* That the Sun do's not Communicate his Heat to the Earth, after the ſame manner as hot Bodies heat thoſe other Bodies which are near them; becauſe the Sun is not hot in it ſelf. Nor can it be ſaid that the Earth is heated by Motion, becauſe it ſtands ſtill, and, and remains in the ſame poſture, both when the Sun ſhines upon it, and when it does not, and yet 'tis evident to Senſe, that there is a vaſt difference in it, in reſpect of Heat and Cold, at thoſe ſeveral

ral times. Nor does the Sun firſt heat the Air, and ſo the Earth; becauſe we may obſerve in hot weather, that the Air which is neareſt the Earth, is hotter by much than that which is higher and more remote. It remains therefore that the Sun has no other way of heating the Earth but by its Light, for Heat always follows Light, ſo that when its Beams are collected, as in Burning-Glaſſes for inſtance, it fires all before it. Now 'tis Demonſtrated in Mathematicks, that the Sun is a Spherical Body, and ſo is the Earth; and that the Sun is much greater than the Earth; and that part of the Earth which is at all times illuminated by the Sun is above half of it; and that in that half which is illuminated, the Light is moſt intenſe in the midſt; both becauſe that part is the moſt remote from Darkneſs, which is the Circumference of the Circle, as alſo, becauſe it lies oppoſite to more parts of the Sun: and that thoſe parts which are neareſt the Circumference of the Circle, have leſs Light; and ſo gradually, till the Circumference of the Circle, which encompaſſes the illuminated part of the Earth, ends in Darkneſs.

§ 2. Now that is the Center of the Circle of Light, where the Sun is Vertical to the Inhabitants, and then in that place, the Heat is moſt extreamly intenſe; and

and ſo thoſe Countries are the coldeſt, where the Sun is fartheſt from being Vertical. And if there were any ſuch place where the Sun was always Vertical, it muſt needs be extream hot. Now 'tis demonſtrated in Aſtronomy, that the Sun is Vertical twice a Year only, to thoſe which live under the Equinoctial, *viz.* when he enters into *Aries* and *Libra*; and all the reſt of the Year he declines from them, ſix months Northward, and ſix months Southward; and for that reaſon they are neither too hot nor too cold, but of a Moderate Temper between both. There's much more to be ſaid about this Argument, in order to the explaining it fully, but it is not ſuitable to our purpoſe; I have only hinted it to you, becauſe it helps the Story a little, and makes it ſomething more probable that a Man may be form'd without the help of Father and Mother; and there are ſome which affirm poſitively that *Hai Ebn Yokdan* was ſo, others deny it, and tell the Story thus:

§. 3. They ſay, that there lay, not far from this our Iſland, another Great Iſland very fertile and well peopled; which was then govern'd by a Prince of a Proud and Jealous Diſpoſition: he had a Siſter of exquiſite Beauty, which he confin'd and reſtrain'd from Marriage, becauſe he could not

not match her to one ſuitable to her quality. He had a near Relation whoſe Name was *Tokdhân*, that courted this Princeſs, and Married her privately, according to the Rites of Matrimony in uſe among them: it was not long before ſhe prov'd with Child, and was brought to Bed of a Son; and being afraid that it ſhould be diſcovered, ſhe took him in the Evening, and when ſhe had Suckled him ſhe put him into a little Ark which ſhe cloſed up faſt, and ſo Conveys him to the Sea ſhore, with ſome of her Servants and Friends as ſhe could truſt; and there with an Heart equally affected with Love and Fear, ſhe takes her laſt leave of him in theſe Words, *O God, thou form'dſt this Child out of nothing, and didſt Cheriſh him in the Dark receſſes of my [illegible], till he was compleat in all his parts; I, fearing the Cruelty of a Proud and unjuſt King, commit him to thy Goodneſs, hoping that thou who art infinitely merciful, will be pleas'd by thy gracious Providence to protect him, and never leave him deſtitute of thy Care.*

§.4. Then ſhe ſet him afloat, and that very Night the Tide carried him aſhore on that Iſland we juſt now mention'd; it fortun'd that the Water being high, carried the Ark a great way on ſhore, farther than it would have done at another

ther time, (for it riſes ſo high but once a Year) and caſt the Ark into a little ſhady Grove, thick ſet with Trees, a pleaſant place, where he was ſecured both from Wind and Sun; when the Tide ebb'd, the Ark was left there, and the Wind riſing blew an heap of Sand together between the Ark and the Sea, ſufficient to ſecure him from any future danger of ſuch another Flood.

§. 5. The Violence of the Waves had looſned the Joints of the Ark; the Boy was Hungry and Cry'd. It happen'd fortunately at that Juncture of time, that a Roe wandring about the Iſland in ſearch of her Fawn, which ſtraying was devoured by an Eagle, heard the Boy cry, and following the voice (imagining it to have been her Fawn) came up to the Ark, which ſhe immediately attack'd, and what with her beating it with her hoofs without, and the Boy's ſtruggling within, at laſt between 'em both they looſned a board: as ſoon as ſhe ſaw him ſhe ſhew'd the ſame natural Affection to him as if he had been her own, Suckled him and took care of him. This is the account which they give, who are not willing to believe that a Man can be produced without Father or Mother.

§. 6. On

§. 6. On the other hand *, those who affirm that *Hai Ebn Yokdhan* was produced in that Island without Father and Mother, tell us, that in that Island, in a piece of Low ground, it chanc'd that a certain Mass of Earth was so fermented in some period of Years, that the four qualities, *viz. Hot, Cold, Dry, Moist*, were so equally mix'd, that none of 'em prevail'd over the other; and that this Mass was of a very great Bulk, in which, some parts were better and more equally Temper'd than others, and consequently fitter for Generation; the middle part especially, which came neareſt to the Temper of Man's Body. This Matter being in a fermentation, there arose some Bubbles by reason of its viscousness, and it chanc'd that in the midst of it there was a viscous Substance with a very

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* p. 14. Sect. 6. Those who affirm that *Hai Ebn Yokdhan* was produced in that Island without Father or Mother] *The having our Philosopher hatch'd after this manner, is a contrivance of* Avicen's, *who wrote this Story first, and from whom our Author has taken a great part of it. He was of Opinion that such a Formation was possible; tho' there having never been any such thing, is a sufficient Demonstration of the Impossibility of it; for since the Creation of the World the Celestial Bodies have had time enough to exert the utmost of their Power, and shed their Influence in order to such a Production, which they having never so much as attempted yet, amongst all the variety of their Operations, plainly shew us that it is not in their power. But we must give Philosophers leave sometimes to go beyond Demonstration. 'Tis observable, that our Author says nothing of the matter, but leaves it as he found it.*

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little bubble in it, which was divided into two with a thin partition, full of Spirituous and Aerial Subſtance, and of the moſt exact Temperature imaginable. That the Matter being thus diſpos'd, there was, by the Command of God, a Spirit infus'd into it, which was join'd ſo cloſely to it, that it can ſcarce be ſeparated from it even ſo much as in thought; which did as conſtantly influence this Maſs of matter as the Sun do's the World. Now there are ſome Bodies from whence we perceive no Reflection of Light, as the thin Air: others from which we do but imperfectly; ſuch are thick Bodies which are not ſmooth (but there is a difference in theſe, and the difference of their Colours ariſes from the different manner of their Reception of the Rays:) and from others we receive the Reflection in the higheſt degree, as from Bodies which are ſmooth and poliſh'd, as Looking-Glaſſes and the like; ſo that thoſe Glaſſes when ground after a particular manner will Collect ſo much Light as to kindle a Fire. So that Spirit which comes by the Command of God, do's at all times act upon all Creatures, in ſome of which notwithſtanding, there appears no Impreſſion of it, but the reaſon of that is, becauſe of their Incapacity into whom it is infus'd; of which kind are things inanimate which

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are fitly repreſented in this ſimilitude, by the thin Air. There are another ſort again; in which there does appear ſomething of it, as Vegetables and the like, which are repreſented by the thick Bodies we mention'd, which are not poliſh'd. And then laſtly, there are others, (repreſented by thoſe Glaſſes, in our laſt compariſon) in which the impreſſions of this Spirit are viſible, and ſuch we reckon all ſorts of Animals. But then, as theſe ſmooth and poliſh'd Bodies which are of the ſame figure with the Sun [i. e. Spherical] do receive the Rays in a more plentiful manner than any other whatſoever, ſo alſo do ſome Animals receive the Influence of that Spirit more than others, becauſe they are more like to that Spirit and are form'd after his Image: ſuch is Man particularly, which is hinted before where 'tis ſaid that † *God made Man after his own Image.*

§. 7. Now, when this Form prevails to ſuch a degree that all others are nothing before it, but it remains alone, ſo as to conſume, with the glory of its Light, whatſoever ſtands in it's way; then it is properly compared

† God made Man after his own Image] *Theſe Words are quoted by our Author for the Words of* Mahomet, *though they do indeed belong to* Moſes, *but we muſt know that* Mahomet *was well acquainted with the Jews, from whom he learned not only ſome Expreſſions us'd in the Bible, but a great part of the Hiſtory of it; which he has mangled, and crowded, after a confus'd manner, into his* Alcoran.

to thoſe Glaſſes, which reflect Light upon themſelves, and burn every thing elſe; But this is a degree which is peculiar to the Prophets.

§. 8. But to return, and ſpeak ſomething more fully concerning the Opinion of thoſe who account for this kind of generation; They tell us, that as ſoon as this Spirit was join'd to the Receptacle, all the other powers immediately, by the Command of God, ſubmitted themſelves to it. Now, oppoſite to this Receptacle, there aroſe another Bubble divided into three Receptacles by thin membranes, with paſſages from one to the other, which were fill'd with an aerial ſubſtance, not much unlike that which was in the firſt Receptacle, only the firſt was ſomething finer; and in each of theſe three Ventricles, which were all taken out of one, were plac'd ſome of thoſe Faculties, which were ſubject to this governing Spirit, and were appointed to take care of their reſpective Stations, and to communicate every thing, both great and ſmall, to that Spirit, which we told you before was plac'd in the firſt Receptacle. Right againſt this Receptacle, oppoſite to the ſecond, there aroſe another third Bubble, fill'd with an aerial ſubſtance, which was groſſer than that which was in the other two; this was made for

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the Entertainment and preſervation of ſome other of the inferior Faculties.

§. 9. Thus theſe three Receptacles were made in the ſame order which we have deſcrib'd, and theſe were the firſt part of that great Maſs which was form'd; now they ſtood in need of one another's aſſiſtance; the firſt wanted the other two as Servants, and they again the aſſiſtance and guidance of the firſt, as their Maſter and Director; but both theſe Receptacles, tho' inferior to the firſt, were nevertheleſs ſuperior to all thoſe Members which were form'd afterwards. The firſt Receptacle, by the power of that Spirit which was joyn'd to it and its continual flaming Heat, was form'd into a Conical figure, like that of Fire, and by this means that thick Body, which was about it, became of the ſame figure, being ſolid Fleſh cover'd with a thick Membrane. This is what we call the Heart. Now conſidering the great expence of Moiſture, which muſt needs be where there is ſo much Heat, 'twas abſolutely neceſſary, that there ſhould be ſome part form'd, whoſe Office it ſhould be continually to ſupply this defect; Otherwiſe it would have been impoſſible to have ſubſiſted long. 'Twas alſo neceſſary that [this forming Spirit] ſhould have a Sence both of what was convenient for him, and what was hurtful, and accordingly attract the

one and repel the other. For theſe Services there were two parts form'd, with their reſpective Faculties, *viz.* the Brain and the Liver: the firſt of theſe preſided over all things relating to Senſe, the latter over ſuch things as belong'd to Nutrition: both of theſe depended upon the Heart for a ſupply of Heat, and the recruiting of their proper Faculties. To eſtabliſh a good Correſpondence between all theſe, there were Ducts and Paſſages interwoven, ſome bigger, ſome leſſer, according as neceſſity requir'd; and theſe are the Arteries and Veins.

Thus much for a Taſte; they that tell the Story go on farther, and give you a particular account of the Formation of all the parts, as the Phyſicians do of the Formation of the *Fœtus* in the Womb, omitting nothing till he was compleatly form'd, and juſt like an *Embryo* ready for the Birth. In this account they are forc'd to be beholding to this vaſt Maſs of Earth, which you are to ſuppoſe was of a moſt exact mixture, and contain'd in it all manner of materials proper for the making Man's Body, and thoſe Skins, *&c.* which cover it; till at laſt, when he was Compleat in all his parts, as if the Maſs had been in labour, thoſe Coverings, which he was wrapp'd up in, burſt aſunder, and the reſt of the Dirt dry'd and crack'd in pieces. The Infant being thus brought into the World, and find-

finding his Nouriſhment fail him, cry'd for want of Victuals, till the *Roe* which had loſt her Fawn heard him. Now, both thoſe who are of the other Opinion and thoſe who are for this kind of generation, agree in all the other particulars of his Education: and what they tell us is this.

§. 10. They ſay that this *Roe* liv'd in good Paſture ſo that ſhe was fat, and had, ſuch plenty of Milk, that ſhe was very well able to maintain the Child; ſhe took great care of him, and never left him, but when hunger forc'd her: and he grew ſo well acquainted with her, that if at any time ſhe ſtaid away from him a little longer than ordinary, he'd cry pitifully, and ſhe, as ſoon as ſhe heard him, came running inſtantly; beſides all this, he enjoy'd this happineſs, that there was no Beaſt of prey in the whole Iſland.

§. 11. Thus he went on, Living only upon what he Suck'd till he was Two Years Old, and then he began to ſtep a little and Breed his Teeth. He always followed the *Roe*, and ſhe ſhew'd all the tenderneſs to him imaginable; and us'd to carry him to places where Fruit Trees grew, and fed him with the Ripeſt and Sweeteſt Fruits which fell from the Trees; and for Nuts or ſuch like, ſhe us'd to break the Shell with her Teeth, and give him the Kernel; ſtill Suckling him, as often

as he pleas'd, and when he was thirſty ſhe ſhew'd him the way to the water. If the Sun ſhin'd too hot and ſcorch'd him, ſhe ſhaded him; if he was cold ſhe cheriſh'd him and kept him warm; and when Night came ſhe brought him home to his old Place, and covered him partly with her own Body, and partly with ſome Feathers which were left in the Ark, which had been put in with him when he was firſt expos'd. Now, when they went out in the Morning, and when they came home again at Night, there always went with them an Herd of Deer, which lay in the ſame place where they did; ſo that the Boy being always amongſt them learn'd their voice by degrees, and imitated it ſo exactly that there was ſcarce any ſenſible difference; nay, when he heard the voice of any Bird or Beaſt, he'd come very near it, being of a moſt excellent Apprehenſion. But of all the voices which he imitated, he made moſt uſe of the Deers, which he was Maſter of, and could expreſs himſelf as they do, either when they want help, call their Mates, when they would have them come nearer, or go farther off. (For you muſt know that the Brute Beaſts have different Sounds to expreſs theſe different things.) Thus he contracted ſuch an Acquaintance with the Wild Beaſts, that they

they were not afraid of him, nor he of them.

§. 12. By this time he began to have the Ideas of a great many things fix'd in his mind, ſo as to have a deſire to ſome, and an averſion to others, even when they were abſent. In the mean while he conſider'd all the ſeveral ſorts of Animals, and ſaw that they were all clothed either with Hair, Wool, or ſeveral ſorts of Feathers: he conſider'd their great Swiftneſs and Strength, and that they were all arm'd with Weapons defenſive, as Horns, Teeth, Hoofs, Spurs, Nails, and the like. But that he himſelf was Naked and Defenceleſs, Slow and Weak, in reſpect of them. For whenever there happened any Controverſy about gathering of ſuch ripe Fruits as fell from the Trees; he always came off by the worſt, for they could both keep their own, and take away his, and he could neither beat them off, nor run away from them.

§. 13. He obſerv'd beſides that his Fellow-Fawns, tho' their Fore-heads were ſmooth at firſt, yet afterwards had Horns bud out, and tho' they were feeble at firſt, yet afterwards grew very Vigorous and Swift. All theſe things he perceived in them, which were not in himſelf; and when he had conſider'd the Matter, he could not imagine what ſhould be the reaſon of this

Difference; then he conſider'd ſuch Animals as had any Defect or Natural Imperfection, but amongſt them all he could find none like himſelf. He took Notice that the Paſſages of the Excrements were cover'd in all other Creatures beſides himſelf: that by which they voided their groſſer Excrements, with a Tail; and that which ſerv'd for the voiding of their Urine, with Hair or ſome ſuch like thing. Beſides, he obſerv'd that their Privy parts, were more concealed than his own were.

§. 14. All theſe things were matter of great Grief to him, and when he had perplex'd himſelf very much with the thoughts of them, and was now near ſeven Years Old, he deſpair'd utterly of having thoſe things grow upon him, the want of which made him ſo uneaſy. He therefore reſolv'd to help himſelf, and thereupon gets him ſome Broad Leaves of Trees, of which he made two Coverings, one to wear behind, the other before; and made a Girdle of Palm-Trees and Ruſhes Twiſted together, to Hang his coverings upon, and Ty'd it about his waſte, and ſo wore it. But alas it would not laſt long, for the Leaves wither'd and dropt away; ſo that he was forc'd to get more, which he doubled and put together as well as he could, Plaiting the Leaves one upon another, which made it a little more durable, but not much. Then having

having broke a Bough from a Tree and fitted the Ends of it to his Mind, he ſtript off the Twigs and made it ſmooth; with this he began to attack the Wild Beaſts, aſſaulting the weaker, and defending himſelf againſt the ſtronger. By this means he began a little to know his own Strength, and perceiv'd that his Hands were better than their Feet; becauſe by the help of them, he had provided wherewithal to cover his Nakedneſs, and alſo gotten him a Defenſive Weapon, ſo that now he had no need of a Tail, nor of thoſe Natural Weapons which he had ſo wiſh'd for at firſt.

§. 15. He was now above Seven Years Old, and becauſe the repairing of his Covering of Leaves ſo often, was very troubleſome to him, he had a deſign of taking the Tail of ſome Dead Beaſt, and wearing it himſelf; but when he perceiv'd that all Beaſts did conſtantly avoid thoſe which were Dead of the ſame kind, it made him doubt whether it might be ſafe or not; at laſt, by chance he found a Dead Eagle, and obſerving that none of the Beaſts ſhew'd any averſion to that Carcaſs, he concluded that this would ſuit his purpoſe: and in the firſt place, he cuts off the Wings, and the Tail whole, and ſpreads the Feathers open; then he drew off the Skin, and divided it into two equal parts, one of which

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he wore upon his Back, with the other he covered his Navel and Secrets: the Tail he wore behind, and the Wings were plac'd upon each Arm. This Dreſs of his anſwer'd ſeveral Ends; for in the firſt place it cover'd his Nakedneſs, and help'd to keep him warm, and then it made him ſo frightful to the Beaſts, that none of them car'd to meddle with him, or come near him; only the *Roe* his Nurſe, which never left him, nor he, her; and when ſhe grew Old and Feeble, he us'd to lead her where there was the beſt Food, and pluck the beſt Fruits for her, and give her them to eat.

§. 16. Notwithſtanding this ſhe grew lean and weak, and continu'd a while in a languiſhing Condition, till at laſt ſhe Dyed, and then all her Motions and Actions ceas'd. When the Boy perceiv'd her in this Condition, he was ready to dye for Grief. He call'd her with the ſame voice which ſhe us'd to anſwer to, and made what Noiſe he could, but there was no Motion, no Alteration. Then he began to peep into her Eyes and Ears, but could perceive no viſible defect in either; in like manner he examin'd all the parts of her Body, and found nothing amiſs, but every thing as it ſhould be. He had a vehement deſire to find, if poſſible, that part were the defect was, that he might remove it, and ſhe re-

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turn to her former State, of Life and Vigour. But he was altogether at a loſs, how to compaſs his deſign, nor could he poſſibly bring it about.

§. 17. That which put him upon this ſearch, was what he obſerv'd in himſelf. He took Notice that when he ſhut his Eyes, or held any thing before them, he could ſee nothing at all, till that Obſtacle was removed; and ſo when he put his Fingers into his Ears, that he could not hear, till he took 'em out again; and when he cloſed his Noſtrils together, he ſmelt nothing till they were open'd; from whence he concluded, that all his Senſes and Actions were liable to Obſtacles and Impediments, upon the removal of which, the ſame Operations return'd to their former courſe. Therefore, when he had examin'd every External Part of her, and found no viſible defect, and yet at the ſame time perceiv'd an Univerſal Ceſſation of Motion in the whole Body, not peculiar to one Member, but common to them all, he began to imagine that the hurt was in ſome part, which was moſt remote from the ſight, and hidden in the inward part of the Body; and that this Part was of ſuch nature and uſe, that without its help, none of the other External Parts could exerciſe their proper Functions; and that if this Part ſuffer any hurt, the damage was

was Univerſal, and a Ceſſation of the whole enſu'd.

§. 18. This made him very deſirous to find that part if poſſible, that he might remove the defect from it, that ſo it might be as it us'd to be, and the whole Body might enjoy the Benefit of it, and the ſame courſe of Actions follow as before. He had before obſerv'd, in the Bodies of Wild Beaſts and other Animals, that all their Members were ſolid, and that there were only three Cavities, *viz.* The Skull, the Breaſt, and the Belly; he imagin'd therefore that this Part which he wanted, muſt needs be in one of theſe Cavities, and above all, he had a ſtrong perſuaſion that it was in the middlemoſt of them. He verily believ'd, that all the Members ſtood in need of this part, and that from thence it muſt neceſſarily follow, that the Seat of it muſt be in the Centre. And when he reflected upon his own Body, he felt ſuch a part in his Breaſt, of which he had this notion, *viz.* That it was impoſſible for for him to ſubſiſt without it, ſo much as the twinkling of an eye, tho' he could at the ſame time conceive a poſſibility of ſubſiſting without his other parts, *viz.* his Hands, Feet, Ears, Noſe, Eyes, or even his Head. And upon this account, whenever he fought with any Wild Beaſt, he always took particular care to guard his Breaſt,

Breaſt; becauſe of the Apprehenſion which he had of that Part, which was contain'd in it.

§. 19. Having, by this way of reaſoning, aſſur'd himſelf that the diſaffected Part lay in the Breaſt; he was reſolv'd to make a ſearch, in order to find it out, that whatſoever the Impediment was, he might remove it if poſſible; but then again, he was was afraid on the other ſide, leſt his Undertaking ſhould be worſe than the Diſeaſe, and prove prejudicial. He began to conſider next, whether or no he had ever remembred any Beaſts, or other Animals, which he had ſeen in that condition, recover again, and return to the ſame State which they were in before: but he could call to Mind no ſuch Inſtance; from whence he concluded, that if ſhe was let alone there would be no hopes at all, but if he ſhould be ſo fortunate as to find that Part, and find the Impediment, there might be ſome hope. Upon this he reſolv'd to open her Breaſt and make enquiry; in order to which he provides himſelf with ſharp Flints, and Splinters of dry Cane almoſt like Knives, with which he made an inciſion between the Ribs, and cutting through the Fleſh, came to the *Diaphragma*; which he finding very Tough and not eaſily broken, aſſur'd himſelf, that ſuch a Covering muſt needs belong to that part which he lookt for, and that

that if he could once get through that, he ſhould find it. He met with ſome difficulty in his Work, becauſe his Inſtruments were none of the beſt, for he had none but ſuch as were made either of Flint or Cane.

§. 20. However, he ſharpned 'em again and renewed his Attempt with all the Skill he was Maſter of. At laſt he broke through, and the firſt part he met with was the Lungs, which he at firſt ſight miſtook, for that part which he ſearch'd for, and turn'd 'em about this way and that way, to ſee if he could find in them the c- uſe of the Diſeaſe. He firſt happen'd upon that Lobe which lay next the ſide [which he had open'd] and when he perceiv'd that it did lean ſideways, he was ſatisfy'd that it was not the part he look'd for, becauſe he was fully perſwaded, that that muſt needs be in the midſt of the Body, as well in regard of Latitude as Longitude. He proceeded in his ſearch, till at laſt he found the Heart, which when he ſaw cloſed with a very ſtrong Cover, and faſtned with ſtrong Ligaments, and covered by the Lungs on that ſide which he had open'd; he began to ſay to himſelf. "If "this part be ſo on the otherſide as it is "on this which I have open'd, then 'tis "certainly in the midſt, and without doubt

" doubt the ſame I look for; eſpecially con-
" ſidering the Conveniency of the Situation,
" the Comlineſs and Regularity of its Figure,
" the Firmneſs and Solidity of the Fleſh,
" and beſides, its being guarded with ſuch
" a Membrane as I have not obſerv'd in any
" part. Upon this he ſearches the other ſide, and finding the ſame Membrane on the inſide of the Ribs, and the Lungs in the ſame poſture, which he had obſerv'd on that ſide which he had open'd firſt, he concluded the Heart to be the part which he look'd for.

§. 21. Therefore he firſt Attacks the *Pericardium*, which, after a long tryal and a great deal of pains, he made ſhift to tear; and when he had laid the Heart bare, and perceiv'd that it was ſolid on every ſide, he began to examin it, to ſee if he could find any hurt in it; but finding none, he ſqueez'd it with his Hands, and perceiv'd that it was hollow. He began than to think that what he look'd for, might poſſibly be contain'd in that Cavity. When he came to open it, he found in it two Cavities, one on the right ſide, the other on the left. That on the right ſide was full of clotted Blood, that on the left quite empty. " Then (ſays he,) without all
" doubt, one of thoſe two Cavites muſt
" needs be the Receptacle of what I
" I look for; as for that on this ſide there's nothing

" nothing in it but congealed Blood, " which was not ſo, be ſure, till the " whole Body was in that condition in " which it now is " (for he had obſerv'd that all Blood congeals when it flows from the Body, and that this Blood did not differ in the leaſt from any other,) " and " therefore what I look for, cannot by any " means, be ſuch a matter as this; for " that which I mean, is ſomething which " is peculiar to this place, which I find " I could not ſubſiſt without, ſo much as " the Twinkling of an Eye. And this is " that which I look'd for at firſt. For as " for this Blood, how often have I loſt a " great deal of it in my Skirmiſhes with " the Wild Beaſts, and yet it never did " me any conſiderable harm, nor rendred " me incapable of performing any Action " of Life, and therefore what I look for " is not in this Cavity. Now as for the " Cavity on the left ſide, I find 'tis alto- " gether empty, and I have no reaſon in " the World to think that it was made " in vain, becauſe I find every part ap- " pointed for ſuch and ſuch particular " Functions. How then can this Ven- " tricle of the Heart, which I ſee is of ſo " excellent a Frame, ſerve for no uſe at all? " I cannot think but that the ſame thing " which I am in ſearch of, once dwelt " here, but has now deſerted his Habi-

" tation,

" tation and left it empty, and that the " Abſence of that thing, has occaſion'd " this Privation of Senſe and Ceſſation of " Motion, which happen'd to the Bo- " dy. Now when he perceiv'd that the Being which had inhabited there before, had left its Houſe before it fell to Ruine, and forſaken it when as yet it continu'd whole and entire, he concluded that it was highly probable that it would never return to it any more, after its being ſo cut and mangled.

§. 22. Upon this the whole Body ſeem'd to him a very inconſiderable thing, and worth nothing in reſpect of that Being, he believed once inhabited, and now had left it. Therefore he applied himſelf wholly to the conſideration of that Being. *What it was?* and *how it ſubſiſted? what joyn'd it to the Body? Whether it went, and by what paſſage, when it left the Body? What was the Cauſe of its Departure, whether it were forc'd to leave its Manſion, or left the Body of its own accord? and in caſe it went away Voluntarily, what it was that rendred the Body ſo diſagreeable to it, as to make it forſake it?* And whilſt his Mind was perplext with ſuch variety of Thoughts, he laid aſide all concern for the Carcaſs, and threw it away; for now he perceiv'd that his Mother, which had Nurs'd him ſo Tenderly and had Suckled him, was that *ſome-*

*thing* which was departed: and from it proceeded all thoſe Actions by which ſhe ſhew'd her Care of him, and Affection to him, and not from this unactive Body; but that the Body was to it only as an Inſtrument or Tool, like his Cudgel which he had made for himſelf, with which he uſed to Fight with the Wild Beaſts. So that now, all his regard to the Body was remov'd, and transferr'd to that by which the Body is govern'd, and by whoſe Power it moves. Nor had he any other deſire but to make enquiry after that.

§. 23. In the mean time the Carcaſs of the *Roe* began to putrifie, and emit Noiſome Vapours, which ſtill increas'd his averſion to it, ſo that he did not care to ſee it. 'Twas not long after that he chanc'd to ſee two Ravens engag'd ſo furiouſly; that one of them ſtruck down the other Stark Dead; and when he had done, he began to ſcrape with his Claws till he had digg'd a Pit, in which he Buried the Carcaſs of his Adverſary. Our Philoſopher obſerving this, ſaid to himſelf. *How well has this Raven done in Burying the Body of his Companion, tho' he did ill in Killing him? How much greater reaſon was there for me to have been forward in performing this Office to my Mother?* Upon this he makes a Grave, and lays his Mother into it, and Buries her. He proceeded in his Enquiry con-

concerning what that ſhould be by which the Body was govern'd, but could not Apprehend what it was; when he look'd upon the reſt of the Roes, and perceiv'd that they were of the ſame form and figure with his Mother, he believ'd that there was in every one of them ſomething which govern'd and actuated them, like that which had actuated and govern'd his Mother formerly: and for the ſake of that likeneſs he us'd to keep in their Company, and ſhew affection towards them. He continued a while in this condition, Contemplating the various kinds of Animals and Plants, and walking about the Coaſt of his Iſland, to ſee if he could find any thing like himſelf; (as he obſerv'd that every Individual Animal, and Plant, had a great many more like it.) But all his ſearch was in vain. And when he perceiv'd that his Iſland was encompaſs'd by the Sea, he thought that there was no other Land in the World but only that Iſland.

§. 23. It happen'd that by Colliſion a Fire was kindled among a parcel of Reeds or Canes; which ſcar'd him at firſt, as being a Sight which he was altogether a Stranger to; ſo that he ſtood at a diſtance a good while, ſtrangely ſurpriz'd, at laſt he came nearer and nearer by degrees, ſtill

obſerving the Brightneſs of its Light and marvellous Efficacy in conſuming every thing it touch'd, and changing it into its own Nature; till at laſt, his Admiration of it, and that innate Boldneſs and Fortitude, which God had implanted in his Nature prompted him on, that he ventur'd to come near it, and ſtretch'd out his Hand to take ſome of it. But when it burnt his Fingers and he found there was no dealing with it that way, he endeavour'd to take a ſtick, which the Fire had not as yet wholly ſeiz'd upon; ſo taking hold on that part which was untouch'd he eaſily gain'd his purpoſe, and carried it Home to his Lodging (for he had contriv'd for himſelf a convenient place) there he kept this Fire and added Fuel to it, admir'd it wonderfully, and tended it night and day; at night eſpecially, becauſe its Light and Heat ſupply'd the abſence of the Sun; ſo that he was extreamly delighted with it, and reckon'd it the moſt excellent of all thoſe things which he had about him. And when he obſerv'd that it always mov'd upwards, he perſwaded himſelf that it was one of thoſe Celeſtial Subſtances which he ſaw ſhining in the Firmament, and he was continually trying of its power, by throwing things into it, which he perceiv'd it operated

operated upon and consum'd, sometimes sooner, sometimes slower, according as the Bodies which he put into it were more or less combustible.

§. 25. Amongst other things which he put in to try its strength, he once flung in some Fish which had been thrown ashore by the Water, and as soon as e're he smelt the Steam, it rais'd his Appetite, so that he had a Mind to Taste of them; which he did, and found 'em very agreeable and from that time he began to use himself to the Eating of Flesh, and applied himself to Fishing and Hunting till he understood those sports very well: upon this account he admir'd his Fire more and more, because it help'd him to several sorts of Provision which he was altogether unacquainted with before.

§. 26. And now when his Affection towards it was increas'd to the highest degree, both upon the account of its Beneficial Effects, and its Extraordinary Power; he began to think that the Substance which was departed from the Heart of his Mother the Roe, was, if not the very same with it, yet at least of a Nature very much like it. He was confirm'd in his Opinion, because he had observ'd in all Animals, that as long as they liv'd, they were constantly warm without any Intermission, and as constantly Cold after Death. Be-

ſides he found in himſelf, that there was a greater degree of Heat by much in his Breaſt, near that place where he had made the Inciſion in the *Roe*. This made him think that if he could diſſect any Animal alive, and look into that Ventricle which he had found empty when he diſſected his Dam the *Roe*, he might poſſibly find it full of that Subſtance which inhabited it, and ſo inform himſelf whether it were of the Subſtance with the Fire, and whether it had any Light or Heat in it or not. In order to this he took a Wild Beaſt and ty'd him down, ſo that he could not ſtir, and diſſected him after the ſame manner he had diſſected the *Roe*, till he came to the Heart; and Eſſaying the left Ventricle firſt, and opening it, he perceiv'd it was full of an Airy Vapour, which look'd like a little Miſt or white Cloud, and putting in his Finger, he found it hotter than he could well endure it, and immediately the Creature Dyed. From whence he aſſuredly concluded, that it was that Moiſt Vapour which communicated Motion to that Animal, and that there was accordingly in every Animal of what kind ſoever, ſomething like it upon the departure of which Death follow'd.

§. 27. He had then a great deſire to enquire into the other parts of Animals, to find out their Order and Situation, their quan-

Quantity and the manner of their Connexion one with another, and by what means of Communication they enjoy the Benefit of that Moist Vapour, so as to live by it. How that Vapour is continu'd the time it remains, from whence it has its Supplies, and by what Means its Heat is preserv'd. The way which he us'd in this Enquiry was the Dissection of all sorts of Animals, as well Living as Dead, neither did he leave off to make an accurate Enquiry into them, till at length he arrived to the highest degree of Knowledge in this kind which the most Learned Naturalists ever attain'd to.

§. 28. And now he Apprehended plainly that every particular Animal, tho' it had a great many Limbs, and variety of Senses and Motions, was nevertheless *One* in respect of that Spirit, whose Original was from one firm Mansion, *viz.* the Heart, from whence its Influence was diffus'd among all the Members And that all the Members were subservient io it, or inform'd and supported by it, and that this Spirit made use of those Members, in the same manner as a Soldier do's of his Weapons, or an Huntsman or Fisherman of his Tackling, who makes use of different ways and things, according to the difference of the Creatures he intends to catch. Now the Soldiers Weapons are some of 'em defensive and offensive, and the Sportsmans

man's too are ſome for Land, and ſome for Water: So the Anatomiſts Inſtruments, are ſome for Fiſſion, others for Fraction, and others for Perforation. And thus tho' the Body was *One*, yet that governing Spirit made uſe of it ſeveral ways, according to the reſpective uſes of each Member, and the ſeveral ends which it propos'd to obtain.

§. 29. Thus he perceiv'd that there was all this while but *One* Animal Spirit, whoſe Action when he made uſe of the Eye, was *Sight*; when of the Ear, *Hearing*; when of the Noſe, *Smelling*; when of the Tongue, *Taſting*; and when of the Skin and Fleſh, *Feeling*. When it employ'd any Limb, then its Operation was *Motion*; and when it made uſe of the Liver, *Nutrition* and *Concoction*. And that, tho' there were Members fitted to every one of theſe uſes, yet none of them could perform their reſpective Offices, without having Correſpondence with that Spirit, by means of the Nerves; and that if at any time it chanc'd that their paſſages were either broken off or obſtructed, ſuch a Member would be altogether uſeleſs. Now theſe Nerves derive this Spirit from the Brain, which has it from the Heart (and contains abundance of Spirit, becauſe it is divided into a great many partitions) and by what means ſoever any Limb is depriv'd of

of his Spirit, it's Action ceases, and 'tis like a cast off Tool, not fit for use. And if this Spirit depart wholly from the Body, or is consum'd or dissolv'd by any means whatsoever, then the whole Body is depriv'd of Motion all at once, and reduc'd to a State of Death.

§. 30. Thus far had his Observations brought him about the end of the Third Seventh Year of his Age, *viz.* when he was One and Twenty Years Old. In which time, he had made abundance of pretty Contrivances. He made himself both Cloaths and Shoes of the Skins of such Wild Beasts as he had dissected. His thread was made of Hair, and of the Bark of the Stalks of Althæa, Mallows or any other Plants, which afforded such Strings as were fit for that purpose. He learn'd the making of these threads from the use which he had made of the Rushes before. He made Awls of sharp Thorns, and Splinters of Cane, sharpned with Flints. He learn'd the Art of Building, from the Observations he made upon the Swallows Nests. He Builds himself a Store-house and a Pantry, to lay up the remainder of his Provision in: and made a Door to it of Canes twisted together, to prevent any of the Beasts getting in, during his absence. He took Birds of prey and brought them up for Hawking; and kept tame

Poultry

Poultry for their Eggs and Chickens. He took the tips of the Buffalo's Horns and faſtned them upon the ſtrongeſt Canes he could get, and Staves of the Tree *Alzân* and others; and ſo, partly by the help of the Fire, and partly of ſharp edg'd Stones, he ſo fitted them that they ſerv'd him inſtead of ſo many Spears. He made him a ſhield of Hides folded together. All this pains he took to furniſh himſelf with Artificial Weapons, becauſe he found himſelf deſtitute of Natural ones.

§. 31 Now when he perceiv'd that his Hand ſupplied all theſe defects very well, and that none of all the various kinds of Wild Beaſts durſt ſtand againſt him, but ran away from him, and were too Nimble for him. He began to contrive how to be even with them, and thought there would be no way ſo proper as to chuſe out ſome of the ſtrongeſt and ſwifteſt Beaſts of the Iſland, and bring 'em up tame, and feed them with proper Food, till they would let him back them and then he might purſue the other kinds of Wild Beaſts. There were in that Iſland both Wild Horſes and Aſſes; he choſe of both ſorts, ſuch as ſeem'd fitteſt for his purpoſe, and by exerciſe he made them ſo gentle and tractable that he was compleat Maſter of his Wiſhes. And when he had made out of the Skins of Beaſts

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ſuch things as ſerv'd him competently well, in the Room of Bridles and Saddles, he could very eaſily then overtake ſuch Beaſts, as he could ſcarce ever have been able to have catch'd any other manner of way. He made all theſe diſcoveries whilſt he was employed in the Study of Anatomy, and the ſearching out of the Properties, peculiar to each Part, and the difference between them; and all this about that time I ſpeak of, *viz.* of the Age of 21 Years.

§. 32. He then proceeded further to examin the Nature of Bodies in this Sublunary World, *viz.* The different kinds of Animal, Plants, Minerals, and ſeveral ſorts of Stones, Earth, Water, Exhalations, Ice, Snow, Hail, Smoak, Hoar Froſt, Flame, and Heat. In which he obſerv'd different Qualities, and different Actions, and that their Motions agreed in ſome reſpects, and differ'd in others: and conſidering theſe things with great Application, he perceiv'd that their Qualities alſo agreed in ſome things, and differ'd in others; and that ſo far as they agreed, they were *One*; but when conſider'd with Relation to their differences, *a great many*: ſo that when he came to conſider the Properties of things by which they were diſtinguiſh'd one from another, he found that they Multiplied ſo faſt upon him, that 'twas impoſſible for him, to Com-

Comprehend them. Nay, when he conſider'd the difference of his own Limbs, which he perceiv'd were all diſtinct from one another, by ſome Property and Action peculiar to each, it ſeem'd to him that there was a *Plurality* in his own Eſſence. And when he look'd upon any one Member it ſelf, he found that it might be divided into a great many parts, from whence he concluded, that there muſt needs be a Plurality in his own Eſſence, and not only in his own but in every other alſo.

§. 33. Then he enter'd upon another ſort of Speculation of the ſecond kind, by which he perceiv'd that tho' the parts of his Body were many, yet they were Conjoyned and Compacted together ſo as to make one Body, and that what difference there was between them conſiſted only in the difference of their Actions, which diverſity proceeded from that Animal Spirit, the Nature of which he had before ſearch'd into, and found out. Now he knew that his Spirit was One in Eſſence, and was really the Subſtance of his Being, and that all the reſt of the Members ſerve that Spirit as Inſtruments, and in this Reſpect he perceiv'd his own Eſſence, to be *One*.

§. 34. He proceeded from hence to the conſideration of all the Species of Animals and found that every Individual of them was *One*. Next he conſider'd them with regard

regard to their different Species, *viz.* as Roes, Horſes, Aſſes and all ſorts of Birds according to their kinds, and he perceiv'd that all the Individuals of every Species were exactly like one another, in the ſhape of their Parts, both within and without, that their Apprehenſions, Motions, and Inclinations were alike, and that thoſe little differences which where viſible amongſt them, were inconſiderable in reſpect of thoſe many things in which they agreed. From whence he concluded, that the Spirit which actuated any Species was one and the ſame; only diſtributed among ſo many Hearts, as there were Individuals in that Species, ſo that if it were poſſible for all that Spirit, which is ſo divided among ſo many Hearts, to be Collected into one Receptacle, it would be all the ſame thing, juſt as if any one Liquor ſhould be pour'd out into ſeveral Diſhes and afterwards put all together again in one Veſſel; this Liquor would ſtill be the *ſame*, as well when it was divided, as when it was altogether, only in reſpect of that diviſion it may be ſaid in ſome ſort to be Multiplied. By this way of Contemplation he perceiv'd that a whole Species was One and the ſame thing, and that the Multiplicity of Individuals in the ſame Species is like the Mulpli-

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plicity of Parts in the ſame Perſon, which indeed are not *many* [*i. e.* are only *One.*]

§. 35. Then he repreſented in his Mind, all the ſeveral kinds of Animals, and perceiv'd that Senſation, and Nutrition, and the Power of moving freely where they pleas'd, was common to them all; which Actions he was aſſur'd before, were all very proper to the Animal Spirit, and that thoſe leſſer things in which they differ'd (notwithſtanding their agreement in theſe greater,) were not ſo proper to that Spirit. From this conſideration he concluded, that it was only One and the ſame Animal Spirit, which Actuated all living Creatures whatſoever, tho' there was in it a little difference, which each Species claim'd as peculiar to it ſelf. For inſtance, ſuppoſe the ſame Water be pour'd out into different Veſſels, that which is in this Veſſel may poſſibly be ſomething warmer than that which is in another, tho' 'tis the ſame Water ſtill, and ſo every degree of Heat and Cold in this Water in the ſeveral Veſſels, will repreſent the Specifick difference which there is in Animals: And as that Water is all one and the ſame, ſo is that Animal Spirit *One*, tho' in ſome reſpect there is a ſort of Multiplicity. And ſo under this Notion he look'd upon the whole Species of living Creatures, to be all *One.*

§. 36. Then

§. 36. Afterwards Contemplating the different Species of Plants, as he had done before of Animals, he perceiv'd that the Individuals of every Species were alike, both in their Boughs, Leaves, Flowers, Fruits, and manner of Growing. And comparing them with Animals, he found that there muſt needs be ſome one thing which they did all of them partake of, which was the ſame to them that the Animal Spirit was to the living Creature, and that in reſpect of *That* they were all One. Whereupon, taking a view of all the ſeveral kinds of Plants, he concluded that they were all One and the ſame, by reaſon of that Agreement which he found in their Actions, *viz.* their Nouriſhment and Growing.

§. 27. Then he Comprehended in one ſingle Conception, the whole kinds of Animals and Plants together, and found that they were both alike in their Nutrition and Growing, only the Animals excell'd the Plants in Senſation and Apprehenſion; and yet he had ſometimes obſerv'd ſomething like it in Plants, *viz.* That ſome Flowers do turn themſelves towards the Sun, and that the Plants extend their Roots, that way the Nouriſhment comes, and ſome other ſuch like things, from whence it appear'd to him that Plants

and

and Animals, were One and the ſame, in reſpect of that *One thing* which was Common to them both; which was indeed more perfect in the One, and more obſtructed and reſtrained in the other; like Water that is partly running and partly frozen. So that he concluded that Plants and and Animals were all *One*.

§. 38. He next conſider'd thoſe Bodies, which have neither Senſe, Nutrition nor Growth, ſuch as Stones, Earth, Air, and Flame, which he perceiv'd had all of them Three Dimenſions, *viz. Length, Breadth, and Thickneſs*, and that their differences conſiſted only in this, that ſome of them were Colour'd, others not, ſome were Warm, others Cold, and the like. He obſerv'd that thoſe Bodies which were Warm, grew Cold, and on the contrary, that thoſe which were Cold grew Warm, He ſaw that Water was rarified into Vapours, and Vapours again Condens'd into Water; and that ſuch things as were Burn't, were turn'd into Coals, Aſhes, Flame and Smoak, and if in its Aſcent it were intercepted by an Arch of Stone or the like, it thickned there and was like other Groſs, Earthly Subſtances. From whence it appear'd to him that, all things were in Reality, *One*, tho' multiplied and diverſified in ſome certain reſpects, as the Plants and Animals were.

§. 39. Then

§. 38. Then conſidering with himſelf, what that common thing muſt be, in which the *Sameneſs* of the Animals and Plants did conſiſt; he ſaw that it muſt be ſome *Body*, like thoſe Bodies, which had a Threefold Dimenſion, *viz.* Length, Breadth, and Thickneſs; and that whether it were Hot or Cold, it was like One of thoſe other Bodies which have neither Senſe nor Nutrition, and differ'd from them only in thoſe Operations which ariſe from the Organical parts of Plants and Animals. And that, in all likelihood, thoſe Operations were not Eſſential, but deriv'd from ſomething elſe. So that if thoſe Operations were to be communicated to thoſe other Bodies, they would be like this. Conſidering it therefore abſtractedly, with regard to its Eſſence only, as ſtript of thoſe Operations, which at firſt ſight ſeem'd to flow from it, he perceiv'd that it was a *Body*, of the ſame kind, with thoſe other Bodies; upon which Contemplation it appear'd to him that all Bodies, as well thoſe that had Life, as thoſe that had not, as well thoſe that mov'd, as thoſe that reſted in their Natural places were *One*; only there were ſome Actions in ſome of them, which proceeded from their Organical Parts; concerning which Actions he could not yet determine whether they were Eſſential, or deriv'd from ſomething with-

out. Thus he continu'd, considering nothing but the Nature of Bodies, and by this means he perceiv'd, that whereas at first sight, *Things* had appear'd to him innumerable and not to be comprehended; *Now*, he discovered the whole Mass and Bulk of Creatures were in Reality only *One*.

§. 40. He continu'd in this Opinion a considerable time. Then he consider'd all sorts of Bodies, both Animate and Inanimate, which one while seem'd to him to be *One*; and another, *a great many*. And he found that all of them had a Tendency either upward, as Smoak, Flame, and Air, when detain'd under Water; or else downward, as Water, pieces of Earth, or Parts of Animals and Plants; and that none of these Bodies were free from one or other of these Tendencies, or would ever lye still, unless hinder'd by some other Body, and interrupted in their course; as when, for instance, a Stone in its fall is stopp'd by the solidity and hardness of the Earth, when 'tis plain it would otherwise continue still descending; so Smoak still continues going upwards, and if it should be intercepted by a solid Arch, it would divide both to the right and left, and so soon as it was freed from the Arch, would still continue ascending; and pass through the Air, which is not solid enough to restrain it. So when a Leathern Bottle is fill'd with Air and

stopp'd

ſtopp'd up cloſe, if you hold it under Water; it will ſtill ſtrive to get up, till it returns to its place of Air; and then it reſts, and its reluctancy and propenſity to aſcend, ceaſes.

§. 41. He then enquir'd whether or no he could find any Body that was at any time deſtitute of both theſe Motions, or a Tendency toward them, but he could find none ſuch, among all Bodies which he had about him. The reaſon of this Enquiry was, becauſe he was very deſirous to know the Nature of Body; as ſuch, abſtracted from all manner of Qualities, from whence ariſes Multiplicity or Diverſity of Kinds. But when he found this too difficult a Task for him, and he had examin'd thoſe Bodies which had the feweſt Qualities, and could find none of them void of one of theſe two, *viz.* Heavineſs or Lightneſs; he proceeded to conſider the Nature of theſe two Properties, and to examin whether they did belong to Body *quatenus* Body, or elſe to ſome other Quality ſuperadded to Body. Now it ſeem'd plain to him, that *Gravity* and *Levity*, did not belong to Body as ſuch; for if ſo, then no Body could ſubſiſt without them both: whereas on the contrary, we find Heavy Bodies which are void of all Lightneſs, and alſo ſome Light Bodies which are void of all Heavineſs, and yet

without doubt they both are *Bodies*; in each of which there is ſomething ſuperadded to Corporeity, by which they are diſtinguiſh'd one from the other, and that makes the difference between them, otherwiſe they would be both one and the ſame thing, in every reſpect. From whence it appear'd plainly, that the Eſſence both of an *Heavy*, and *Light Body* was compos'd of two things; One, which was common to them both, *viz. Corporeity*, the other, by which they are diſtinguiſh'd one from the other, *viz. Gravity* in the one, and *Levity* in the other, which were ſuperadded to the Eſſence of Corporeity.

§. 42. In like manner he conſider'd other Bodies, both Animate and Inanimate, and found their Eſſence conſiſted in *Corporeity*, and in ſome, one thing, or more ſuperadded to it. And thus he attain'd a Notion of the Forms of Bodies, according to their differences. Theſe were the firſt things he found out, belonging to the Spiritual World; for theſe Forms are not the objects of Senſe, but are apprehended by Intellectual Speculation. Now among other things of this kind which he diſcover'd, it appear'd to him that the *Animal Spirit*, which is Seal'd in the Heart (as we have mention'd before) muſt neceſſarily have ſome *Quality* ſuperadded to its *Corporiety*, which rendred it capable of thoſe wonder-

wonderful Actions, different Senſations and Ways of apprehending Things, and various ſorts of Motions; and that this *Quality* muſt be its *Form*, by which it is diſtinguiſh'd from other Bodies (which is the ſame that the Philoſophers call the Senſitive Soul) and ſo in Plants, that which was in them the ſame that radical Moiſture was in Beaſts, was ſomething proper to them, which was their *Form*, which the Philoſophers call the Vegetative Soul. And that there was alſo in inanimate things, (*viz.* all Bodies, beſides Plants and Animals, which are in this ſublunary World) ſomething peculiar to them, by the Power of which, every one of them perform'd ſuch *Actions* as were proper to it; namely, various ſorts of Motion, and different kinds of ſenſible Qualities, and that thing was the Form of every one of them, and this is the ſame which the Philoſophers call *Nature*.

§. 43. And when by this Contemplation it appear'd to him plainly, that the true Eſſence of that *Animal Spirit*, which he had been ſo intent, was compounded of Corporeity, and ſome other Quality ſuperadded to that Corporeity, and that it had its Corporeity in common with other Bodies; but that this other Quality which was ſuperadded, was peculiar to it ſelf: Immediately he ſlighted and deſpis'd the Notion of Corporeity, and applied him-

ſelf wholly to that other ſuperadded Quality (which is the ſame that we call the *Soul*) the Nature of which he earneſtly deſired to know. Therefore he fix'd all his Thoughts upon it, and began his Contemplation with conſidering all Bodies, not as Bodies, but as endu'd with *Forms*, from whence neceſſarily flow theſe Properties, by which they are diſtinguiſh'd one from another.

§. 44. Now by following up this Notion, and comprehending it in his Mind, he perceiv'd that all Bodies had one *Form* in common, from whence one or more Actions did proceed. And that there were ſome of theſe, which tho' they agreed with all the reſt in that one common Form, had another Form beſides ſuperadded to it, from whence ſome Actions proceeded. And further, that there was another ſort, which agreeing with the reſt in thoſe two Forms which they had, was ſtill diſtinguiſh'd from them by a third Form, ſuperadded to thoſe other two, from whence alſo proceeded ſome Actions. For inſtance, all Terreſtrial Bodies, as Earth, Stones, Minerals, Plants, Animals, and all other heavy Bodies, do make up one in Number, which agree in the ſame *Form*, from whence flows the Property of *deſcending* continually, whilſt there is nothing to hinder their Deſcent: And whenſoever they are forc'd to move

move upwards, if they are left to themſelves, they immediately, by the Power of their *Form*, tend downwards again. Now, ſome part of this Number, *viz.* Plants and Animals, tho' they do agree with all that Multitude before mention'd, in that *Form*; yet ſtill have another *Form* ſuperadded to it, from whence flow *Nutrition* and *Accretion*. Now the meaning of *Nutrition* is, when the Body that is nouriſh'd, ſubſtitutes in the room of that which is conſum'd and waſted from it ſelf, ſomething of the like kind, which it draws to it ſelf, and then converts into its own Subſtance. *Accretion*, or Growing, is a Motion according to the three Dimenſions, *viz. Length*, *Breadth*, and *Thickneſs*, in a due Proportion. And theſe two Actions are common to Plants and Animals, and do without doubt ſpring from that Form which is common to them both, which is what we call the *Vegetative Soul*. Now part of this Multitude, *viz.* Animals, tho' they have the firſt and ſecond Forms in common with the reſt, have ſtill a third Form ſuperadded, from which ariſe Senſation and Local Motion. Beſides, he perceiv'd that every particular *Species* of Animals, had ſome Property which diſtinguiſh'd it, and made it quite different from the reſt, and he knew that this Difference muſt ariſe from ſome Form peculiar to that *Species*, which was ſuperadded to the No-

tion of that Form which it had in common with the reſt of Animals. And the like he ſaw happen'd to the ſeveral kinds of Plants.

§. 45. And it was evident to him, that the Eſſences of thoſe ſenſible Bodies, which are in this ſublunary World, had ſome of them more Qualities ſuperadded to their *Corporeity*, and others, fewer. Now he knew that the Underſtanding of the fewer, muſt needs be more eaſie to him, than the Underſtanding of thoſe which were more in number. And therefore he endeavour'd to get a true Notion of the Form of ſome one thing, whoſe Eſſence was the moſt ſimple and uncompounded. Now he perceiv'd that the Eſſence of Animals and Plants conſiſted of a great many Properties, becauſe of the great variety of their Operations; for which reaſon, he deferr'd the enquiring into their Forms. As for the Parts of the *Earth*, he ſaw that ſome of them were more ſimple than others, and therefore reſolv'd to begin his Enquiry with the moſt ſimple of all. So he perceiv'd that *Water* was a thing, whoſe Eſſence was not compounded of many Qualities, which appear'd from the Paucity of thoſe Actions which ariſe from its Form. The ſame he likewiſe obſerv'd in the *Fire*, and *Air*.

§. 46. Now he had a Notion before, that all theſe four might be chang'd one into ano-

another; and therefore there muſt be ſome one thing which they jointly participated of, and that this thing was Corporeity. Now 'twas neceſſary, that this one thing which was common to them all, ſhould be altogether free from thoſe *Qualities*, by which theſe four were diſtinguiſh'd one from the other; and be neither *heavy* nor *light*; *hot* nor *cold*; *moiſt* nor *dry*; becauſe none of theſe Qualities were common to all Bodies, and therefore could not appertain to *Body* as ſuch. And that if it were poſſible to find any ſuch Body, in which there was no other Form ſuperadded to *Corporeity*, it would have none of theſe Qualities, nor indeed any other but what were common to all Bodies, with what Form ſoever endu'd. He conſider'd therefore with himſelf, to ſee if he could find any one Adjunct or Property which was common to all Bodies, both animate and inanimate; but he found nothing of that Nature, but only the Notion of *Extenſion*, and that he perceiv'd was common to all Bodies, *viz.* That they had all of them *length*, *breadth*, and *thickneſs*. Whence he gather'd, that this Property belong'd to Body, as Body. However, his Senſe could not repreſent to him any Body exiſtent in Nature, which had this only Adjunct, and was void of all other Forms: For he ſaw

that

that every one of them had some other Quality superadded to the said *Extension*.

§.47. Then he consider'd further, whether this Three-fold *Extension*, was the very Essence of Body or not; and quickly found, that besides this *Extension*, there was another, in which this Extension did exist, and that this Extension could not subsist by it self, as also the Body which was extended, could not subsist by it self without Extension. This he experimented in some of those sensible Bodies which are endu'd with Forms; for Example, in Clay: Which he perceiv'd, when moulded into any Figure, (Spherical suppose) had in it a certain Proportion, Length, Breadth, and Thickness. But then if you took that very same Ball, and reduc'd it into a Cubical or Oval Figure, the Dimensions were chang'd, and did not retain the same Proportion which they had before, and yet the Clay still remain'd the same, without any Change, only that it was necessary for it to be extended into Length, Breadth, and Thickness, in some Proportion or other, and not be depriv'd of its Dimensions: Yet it was plain to him from the successive Alterations of them in the same Body, that they were distinct from the Clay itself; as also, that because the Clay could not be altogether without them, it appear'd to him that it be-

belong'd to its Eſſence. And thus from this Experiment it appear'd to him, that Body conſider'd as Body, was compounded of two Properties: The one of which repreſents the *Clay*, of which the Sphere was made; The other, the *Threefold Expreſſion* of it, when form'd into a Sphere, Cube, or what other Figure ſoever. Nor was it poſſible to conceive *Body*, but as conſiſting of theſe two Properties, neither of which could ſubſiſt without the other. But that one (namely, that of Extenſion) which was liable to Change, and could ſucceſſively put on different Figures, did repreſent the Form in all thoſe Bodies which had Forms. And that other which ſtill abode in the ſame State, (which was the *Clay*, in our laſt Inſtance) did repreſent *Corporeity*, which is in all Bodies, of what Forms ſoever. Now that which we call *Clay* in the foregoing Inſtance, is the ſame which the Philoſophers call *Materia prima*, [the firſt Matter] and ὕλη, which is wholly deſtitute of all manner of Forms.

§. 48. When his Contemplation had proceeded thus far, and he was got to ſome diſtance from ſenſible Objects, and was now juſt upon the Confines of the intellectual World, he diffident, and inclin'd rather to the ſenſible World, which he was more uſed to. Therefore he retir'd from the Conſideration

of

of abſtracted *Body*, (ſince he found that his Senſes could by no means reach it, neither could he comprehend it) and applied himſelf to the Conſideration of the moſt ſimple ſenſible Bodies he could find, which were thoſe four, about which he had been exercis'd. And firſt of all he conſider'd the *Water*, which he found, if let alone in that Condition which its Form requir'd, had theſe two things in it, *viz.* Senſible Cold, and a Propenſion to move downwards: But if heated by the Fire or the Sun, its Coldneſs was remov'd, but its Propenſion to move downwards ſtill remain'd: But afterwards, when it came to be more vehemently heated, it loſt its tendency downwards, and mounted upwards; and ſo it was wholly depriv'd of both thoſe Properties which us'd conſtantly to proceed from it, and from its Form: Nor did he know any thing more of its Form, but only that theſe two Actions proceeded from thence; and when theſe two ceas'd, the Nature of the Form was alter'd, and the watry Form was remov'd from that Body, ſince there appear'd in it Actions, which muſt needs owe their Origin to another Form. Therefore it muſt have receiv'd another Form which had not been there before, from which aroſe thoſe Actions, which never us'd to appear in it whilſt it had the other Form.

§. 49.

§. 49. Now he knew that every thing that was produc'd anew, muſt needs have ſome Producer. And from this Contemplation, there aroſe in his Mind a ſort of Impreſſion of the Maker of that Form, tho' his Notion of him as yet was general and indiſtinct. Then he paus'd on the examining of theſe Forms which he knew before, one by one, and found that they were produc'd anew, and that they muſt of neceſſity be beholden to ſome efficient Cauſe. Then he conſider'd the Eſſences of Forms, and found that they were nothing elſe, but only a Diſpoſition of *Body* to produce ſuch or ſuch Actions. For inſtance, Water, when very much heated, is diſpos'd to riſe upwards, and that Diſpoſition is its Form. For there is nothing preſent in this Motion, but *Body*, and ſome things which are obſerv'd to ariſe from it, which were not in it before (ſuch as Qualities and Motions) and the Efficients which produce them. Now the fitneſs of Body for one Motion rather than another, is its *Diſpoſition* and *Form*. The ſame he concluded of all other Forms, and it appear'd to him, that thoſe Actions which aroſe from them, were not in reality owing to them, but to the efficient Cauſe, who made uſe of theſe Forms to produce thoſe Actions which are attributed to them, [*i. e.* the Forms]. Which Notion of his

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is exactly the same with what God's Apostle [*Mahomet*] says; *I am his Hearing by which he hears, and his Seeing by which he sees.* And in the *Alcoran*; *You did not kill them, but God kill'd them; when thou threwest the Darts, it was not thou that threwest them, but God.*

§. 50. Now, when he had attain'd thus far, so as to have a general and indistinct Notion of this *Agent*, he had a most earnest Desire to know him distinctly And because he had not as yet withdrawn himself from the sensible World, he began to look for this *voluntary Agent* among sensible Things; nor did he as yet know, whether it was one Agent or many. Therefore he enquir'd strictly into all such Bodies as he had about him, *viz.* those which he had been employ'd about all along, and he found that they were all liable to *Generation* and *Corruption*: And if there were any which did not suffer a total Corruption, yet they were liable to a partial one, as *Water* and *Earth*, the parts of which are consum'd by Fire. Likewise he perceiv'd, that the *Air* was by extremity of Cold chang'd into Snow, and then again into Water; and among all the rest of the Bodies which he was conversant with, he could find none which had not its Existence anew, and requir'd some *voluntary Agent* to give it a Being. Upon which account

count he laid them all aſide, and tranſferr'd his Thoughts to the Conſideration of the Heavenly Bodies. And thus far he reach'd in his Contemplations, about the end of the fourth Septenary of his Age, *viz.* when he now eight and twenty Years old.

§. 51. Now he knew very well, that the Heavens, and all the Luminaries in them, were Bodies, becauſe they were all extended according to the three Dimenſions Length, Breadth and Thickneſs, without any exception; and that every thing that was ſo extended, was Body; *ergo*, they were all Bodies. Then he conſider'd next, whether they were extended infinitely, as to ſtretch themſelves to an endleſs Length, Breadth and Thickneſs; or, whether they were circumſcrib'd by any Limits, and terminated by ſome certain Bounds, beyond which there could be no Extenſion. But here he ſtop'd a while, as in a kind of Amazement.

§. 52. At laſt, by the ſtrength of his Apprehenſion, and Sagacity of his Underſtanding, he perceiv'd that the Notion of infinite Body was abſurd and impoſſible, and a Notion wholly intelligible. He confirm'd himſelf in this Judgment of his, by a great many Arguments which occurr'd to him, when he thus argued with himſelf. *That this heavenly Body is terminated*

*on*

on this side which is next to me, is evident to my sight: And that it cannot be infinitely extended on that opposite side, which rais'd this Scruple in me, I prove thus. Suppose two Lines drawn from the Extremity of this Heavenly Body, on that terminated Side which is next to me, which Lines should be produc'd quite through this Body, in infinitum, according to the Extension of the Body; then suppose a long part of one of these Lines, cut off at this End which is next to me; then take the Remainder of what was cut off, and draw down that end of it where it was cut off, and lay it even with the end of the other Line from which there was nothing cut off; and let that Line which was shortned, lye parallel with the other; then suppose them through this Body, till you come to that side which we suppos'd to be infinite: Either you will find both these Lines infinitely extended, and then one of them cannot be shorter than the other, but that which had a part of it cut off, will be as long as that which was not, which is absurd: Or else the Line which was cut will not be so long as that other, and consequently finite: Therefore if you add that part to it which was cut off from it at first, which was finite, the whole will be finite; and then it will be no longer or shorter than that Line which had nothing cut off from it, therefore equal to it: But this is finite, therefore the other is finite. Therefore

the

*the Body in which ſuch Lines are drawn is finite, and all Bodies in which ſuch Lines may be drawn, are finite: But ſuch Lines may be drawn in all Bodies. Therefore if we ſuppoſe an infinite Body, we ſuppoſe an Abſurdity and Impoſſibility.*

§. 52. When by the ſingular ſtrength of his Genius, (which he exerted in the finding out ſuch a Demonſtration) he had ſatisfied himſelf that the Body of Heaven was finite; he deſired, in the next place, to know what Figure it was of, and how it was limited by the circumambient Superficies. And firſt he obſerv'd the Sun, Moon and Stars, and ſaw that they all roſe in the Eaſt, and ſet in the Weſt; and thoſe which went right over his Head deſcrib'd a great Circle; but thoſe at a greater diſtance from the Vertical Point, either Northward or Southward, deſcrib'd a leſſer Circle. So that the leaſt Circles which were deſcrib'd by any of the Stars, were thoſe two which went round the two Poles, the one North, the other South; the laſt of which is the Circle of *Sohail* or *Canopus*; the firſt, the Circle of thoſe two Stars which are called in *Arabick Alpherkadâni*. Now becauſe he liv'd under the Equinoctial Line, (as we ſhew'd before) all thoſe Circles did cut the Horizon at right Angles, and both North and South

were alike to him, and he could ſee both the Pole-Stars: He obſerv'd, that if a Star aroſe t any time in a great Circle, and another Star at the ſame in a leſſer Circle, yet nevertheleſs, as they roſe together, ſo they ſet together: and he obſerv'd it of all the Stars, and at all times. From whence he concluded, that the Heaven was of a Spherical Figure; in which Opinion he was confirm'd, by obſerving the Return of the Sun, Moon and Stars to the Eaſt, after their Setting; and alſo, becauſe they always appear'd to him of the ſame bigneſs, both when they roſe, and when they were in the midſt of Heaven, and at the time of their Setting; whereas, if their Motions had not been Circular, they muſt have been nearer to ſight, at ſome times than others; and conſequently their Dimenſions would have appear'd proportionably greater or leſſer; but ſince there was no ſuch Appearance, he concluded that their Motions were Circular. Then he conſider'd the Motion of the Moon and the Planets from Weſt to Eaſt, till at laſt he underſtood a great part of Aſtronomy. Beſides, he apprehended that their Motions were in different Spheres, all which were comprehended in another which was above them all, and which turn'd about all the reſt in the ſpace of a Day and a Night. But it

too

were too tedious to explain particularly how he advanc'd in this Science; beſides, 'tis taught in other Books; and what we have already ſaid, is as much as is requiſite for our preſent purpoſe.

§. 53. When he had attain'd to this degree of Knowledge, he found that the whole Orb of the Heavens, and whatſoever was contain'd in it, was as one Thing compacted and join'd together; and that all thoſe Bodies which he us'd to conſider before, as Earth, Water, Air, Plants, Animals and the like, were all of them ſo contain'd in it, as never to go out of its Bounds: And that the whole was like One Animal, in which the Luminaries repreſented the Senſes; The Spheres ſo join'd and compacted together, anſwer'd to the Limbs; and the Sublunary World, to the Belly, in which the Excrements and Humors are contain'd, and which oftentimes breeds Animals, as the Greater World.

§. 54. Now when it appear'd to him, that the whole World was only One Subſtance, depending upon a Voluntary Agent, and he had united all the Parts of it, by the ſame way of thinking which he had before made uſe of in conſidering the Sublunary World; he propos'd to his Conſideration the World in General, and debated with himſelf, whether it did exiſt in *Time*, after it had been; and came to *Be*, out of nothing;

or whether it had been from Eternity, without any Privation preceeding it. Concerning this Matter, he had very many and great Doubts; ſo that neither of theſe two Opinions did prevail over the other. For when he propos'd to himſelf the Belief of its Eternity, there aroſe a great many Objections in his Mind; becauſe he thought that the Notion of Infinite Exiſtence was preſs'd with no leſs Difficulties, than that of Infinite Extenſion: And that ſuch a Being as was not free from Accidents produc'd a-new, muſt alſo it ſelf be produc'd anew, becauſe it cannot be ſaid to be more ancient than thoſe Accidents: And that which cannot exiſt before Accidents produc'd in Time, muſt needs itſelf be produc'd in Time. Then on the other hand, when he propos'd to himſelf the Belief of its being produc'd a-new, other Objections occur'd to him; for he perceiv'd that it was impoſſible to conceive any Notion of its being produc'd a-new, unleſs it was ſuppos'd that there was Time before it; whereas Time was one of thoſe things which belong'd to the World, and was inſeparable from it; and therefore the World could not be ſuppos'd to be later than Time. Then he conſider'd, that a Thing Created muſt needs have a Creator: And if ſo, Why did this Creator make the World now, and not as well before? Was it becauſe of any new Chance which hap-

happen'd to him? That could not be; for there was nothing exiſtent beſides himſelf. Was it then upon the Account of any Change in his own Nature? But what ſhould cauſe that Change? Thus he continued for ſeveral Years, arguing *pro* and *con* about this Matter; and a great many Arguments offer'd themſelves on both ſides, ſo that neither of theſe two Opinions in his Judgment over-balanc'd the other.

§. 55. This put him to a great deal of trouble, which made him begin to conſider with himſelf, what were the Conſequences which did follow from each of theſe Opinions, and that perhaps they might be both alike. And he perceiv'd, that if he held that the World was created in Time, and exiſted after a total Privation, it would neceſſarily follow from thence, that it could not exiſt of it ſelf, without the help of ſome Agent to produce it. And that this Agent muſt needs be ſuch an one as cannot be apprehended by our Senſes; for if he ſhould be the Object of Senſe, he muſt be *Body*, and if *Body*, then a Part of the World, and conſequently a Created Being; ſuch an one, as would have ſtood in need of ſome other Cauſe to create him: and if that ſecond Creator was *Body*, he would depend upon a third, and that third upon upon a fourth, and ſo *ad infinitum*, which is abſurd. Since therefore the World ſtands

in need of an incorporeal Creator: And ſince the Creator thereof is really incorporeal, 'tis impoſſible for us to apprehend him by any of our Senſes; for we perceive nothing by the help of them but *Body*, or ſuch Accidents as adhere to *Bodies*: And becauſe he cannot be perceiv'd by the Senſes, it is impoſſible he ſhould be apprehended by the Imagination; for the Imagination does only repreſent to us the Forms of things in their abſence, which we have before learn'd by our Senſes. And ſince he is not *Body*, we muſt not attribute to him any of the Properties of *Body*; the firſt of which is Extenſion, from which he is free, as alſo from all thoſe Properties of Bodies which flow from it. And ſeeing that he is the Maker of the World, doubtleſs he has the Sovereign Command over it. *Shall not he know it, that created it? He is wiſe, Omniſcient!*

§. 56. On the other ſide, he ſaw that if he held the Eternity of the World, and that it always was as it now is, without any Privation before it; then it would follow, that its Motion muſt be Eternal too; becauſe there could be no Reſt before it, from whence it might commence its Motion. Now all Motion neceſſarily requires a Mover; and this Mover muſt be either a Power diffus'd through the Body mov'd, or elſe through ſome other Body without it,

or

or elſe a certain Power, not diffus'd or diſpers'd through any Body at all. Now every Power which paſſeth, or is diffus'd, through any Body, is divided or doubled. For Inſtance; The *Gravity* in a Stone, by which it tends downwards, if you divide the Stone into two parts, is divided into two parts alſo; and if you add to it another like it, the Gravity is doubled. And if it were poſſible to add Stones *in infinitum*, the Gravity would increaſe *in infinitum* too. And if it were poſſible, that that Stone ſhould grow ſtill bigger, till it reach'd to an infinite Extenſion, the Weight would increaſe alſo in the ſame proportion; and if on the other ſide, a Stone ſhould grow to a certain ſize, and ſtop there, the Gravity would alſo increaſe to ſuch a pitch, and no farther. Now it is demonſtrated, that all Body muſt neceſſarily be finite; and conſequently, that Power which is in Body is finite too. If therefore we can find any Power, which produces an Infinite Effect, 'tis plain that it is not in Body. Now we find, that the Heav'n is mov'd about with a Perpetual Motion, without any Ceſſation. Therefore if we affirm the Eternity of the World, it neceſſarily follows that the Power which moves it, is not in its own Body, nor in the other Exterior Body; but proceeds from ſomething altogether abſtracted from

Body, and which cannot be deſcrib'd by Corporeal Adjuncts or Properties. Now he had learn'd from his firſt Contemplation of the Sublunary World, that the true Eſſence of Body conſiſted in its *Form*, which is its Diſpoſition to ſeveral ſorts of Motion; but that Part of its Eſſence which conſiſted in *Matter* was very mean, and ſcarce poſſible to be conceiv'd; therefore the Exiſtence of the whole World conſiſts in its Diſpoſition to be mov'd by this Mover, who is free from Matter, and the Properties of Body; abſtracted from every thing which we can either perceive by our Senſes, or reach by our Imagination. And ſince he is the Efficient Cauſe of the Motions of the Heavens, in which (notwithſtanding their ſeveral kinds) there is no difference, no Confuſion, no Ceſſation; without doubt he has a Power over it, and a perfect Knowledge of it.

§. 57. Thus his Contemplation this Way, brought him to the ſame Concluſion it did the other Way. So that doubting concerning the Eternity of the World, and its Exiſtence *de novo*, did him no harm at all. For it was plain to him both ways, that there was a Being, which was not Body, nor join'd to Body, nor ſeparated from it; nor within it, nor without it; becauſe Conjunction and Separation, and being

being within any thing, or without it, are all Properties of Body, from which that Being is altogether abſtracted. And becauſe all Bodies ſtand in need of a Form to be added to their Matter, as not being able to ſubſiſt without it, nor exiſt really; and the Form it ſelf cannot exiſt, but by this Voluntary Agent, it appear'd to him that all things ow'd their Exiſtence to this Agent; and that none of them could ſubſiſt, but through him: andconſequently, that he was the Cauſe, and they the Effects, (whether they were newly created after a Privation, or whether they had no Beginning, in reſpect of him, 'twas all one) and Creatures whoſe Exiſtence depended upon that Being; and that without his Continuance they could not continue, nor exiſt without his Exiſting, nor have been eternal without his being Eternal; but that he was eſſentially independent of them, and free from them. And how ſhould it be otherwiſe, when it is demonſtrated, that his Power and Might are infinite, and that all Bodies, and whatſoever belongs to them are finite? Conſequently, that the whole World, and whatſoever was in it, the Heavens, the Earth, the Stars, and whatſoever was between them above them, or beneath them, was all his Work and Creation, and poſterior to him in Nature, if not in Time. As, if you take any

Body

Body whatsoever in your Hand, and then move your Hand, the Body will without doubt follow the Motion of your Hand, with such a Motion as shall be posterior to it in Nature, tho' not in Time, because they both began together: So all this World is caus'd and created by this Agent out of Time, *Whose Command is, when he would have any thing done, BE, and it is.*

§. 58. And when he perceiv'd that all things which did exist were his Workmanship, he look'd them over again, considering attentively the Power of the Efficient, and admiring the Wonderfulness of the Workmanship, and such accurate Wisdom, and subtil Knowledge. And there appear'd to him in the most minute Creatures (much more in the greater) such Footsteps of Wisdom, and Wonders of the Work of Creation, that he was swallow'd up with Admiration, and fully assur'd that these things could not proceed from any other, than a Voluntary Agent of infinite Perfection, nay, that was above all Perfection; such an one, to whom the Weight of the least Atom was not unknown, whether in Heaven or Earth; no, nor any other thing, whether lesser or greater than it.

§. 59. Then he consider'd all the kinds of Animals, and how this Agent had given such a Fabrick of Body to every one of them, and then taught them how to use it.

For

For if he had not directed them to apply thoſe Limbs which he had given them, to thoſe reſpective Uſes for which they were deſign'd, they would have been ſo far from being of any Service that they would rather have been a Burden. From whence he knew, that the Creator of the World was ſupereminently Bountiful, and exceedingly Gracious. And then when he perceiv'd among the Creatures, any that had Beauty, Perfection, Strength, or Excellency of any kind whatver, he conſider'd with himſelf, and knew that it all flow'd from that Voluntary Agent, (whoſe Name be praiſed) and from his Eſſence and Operation. And he knew, that what the Agent had in his own Nature, was greater than that, [which he ſaw in the Creatures,] more perfect and compleat, more beautiful and glorious, and more laſting; and that there was no proportion between the one and the other. Neither did he ceaſe to proſecute this Search, till he had run through all the Attributes of Perfection, and found that they were all in this Agent, and all flow'd from him; and that he was moſt worthy to have them all aſcrib'd to him, above all the Creatures which were deſcrib'd by them.

§. 60. In like manner he enquir'd into all the Attributes of Imperfection, and perceiv'd that the Maker of the World was free

free from them all: And how was it possible for him to be otherwise, since the Notion of *Imperfection* is nothing but *mere Privation*, or what depends upon it? And how can he any way partake of *Privation*, who is *very Essence*, and cannot but exist; who gives Being to every thing that exists, and besides whom there is no Existence? But HE is the Being, HE is the Absoluteness, HE the Beauty, HE the Glory, HE the Power, HE the Knowledge, † *HE is HE, and besides Him all things are subject to perishing.*

§. 61. Thus far his Knowledge had brought him towards the end of the fifth Septenary from his Birth, *viz.* when he was 35 Years old. And the Consideration of this Supream Agent was then so rooted in his Heart, that it diverted him from thinking upon any thing else: and he so far forgot the Consideration of the Creatures, and the Enquiring into their Natures, that as soon as e'er he cast his Eyes upon any thing of what kind soever, he immediately perceiv'd in it the Footsteps of this Agent; and in an instant his Thoughts were taken off from the Creature, and and transferr'd to the Creator. So that he was inflam'd with the desire of him, and his Heart was altogether withdrawn from

† Alcoran, *Chap. Alkesas.*

think-

thinking upon this inferior World, which contains the Objects of Senſe, and wholly taken up with the Contemplation of the upper, Intellectual World.

§. 62. Having now attain'd to the Knowledge of this Supream Being, of Permanent Exiſtence, which has no Cauſe of his own Exiſtence, but is the Cauſe why all things elſe exiſt; he was deſirous to know by what Means he had attain'd this Knowledge, and by which of his Faculties he had apprehended this Being. And firſt he examin'd all his Senſes, *viz.* his Hearing, Sight, Smelling, Taſting and Feeling, and perceiv'd that all theſe apprehended nothing but Body, or what was in Body. For the Hearing apprehended nothing but Sounds, and theſe came from the Undulation of the Air, when Bodies are ſtruck one againſt another. The Sight, apprehends Colours. The Smelling, Odours. The Taſte, Savours. And the Touch, the Temperatures and Diſpoſitions of Bodies, ſuch as Hardneſs Softneſs, Roughneſs and Smoothneſs. Nor does the Imagination apprehend any thing, but as it has Length, Breadth and Thickneſs. Now all theſe things which are thus apprehended, are the Adjuncts of Bodies; nor can theſe Senſes apprehend any thing elſe, becauſe they are Faculties diffus'd through Bodies, and divided according to the diviſion of Bodies, and for that

that reaſon cannot apprehend any thing elſe but diviſible Body. For ſince this Faculty is diffus'd through the viſible Body, 'tis impoſſible, but that when it apprehends any thing whatſoever, that thing ſo apprehended, muſt be divided as the Faculty is divided. For which Reaſon, no Faculty which is ſeated in Body, can apprehend any thing but what is Body, or in it. Now we have already demonſtrated, that this neceſſarily Exiſtent Being is free in every reſpect from all Properties of Body; and conſequently not to be apprehended, but by ſomething which is neither Body, nor any Faculty inherent in Body, nor has any manner of dependance upon it, nor is either within it, or without it, nor join'd to it, nor ſeparated from it. From whence it appear'd to him, that he had apprehended this Being by that which was his Eſſence, and gain'd a certain Knowledge of him. And from hence he concluded, that this Eſſence was Incorporeal, and free from all the Properties of Body. And that all his External Part which he ſaw, was not in reality his Eſſence; by that his true Eſſence was *That*, by which he apprehended that Abſolute Being of neceſſary Exiſtence.

§. 63. Having thus learn'd, that this Eſſence was not that Corporeal Maſs which he perceiv'd with his Senſes, and was cloath'd with his Skin, he began to enter-

entertain mean Thoughts of his Body, and ſet himſelf to contemplate that Noble Being, by which he had reach'd the Knowledge of that Superexcellent, and Neceſſarily exiſtent Being; and began to conſider with himſelf, by means of that Noble Eſſence of his, whether this Noble Eſſence of his could poſſibly be diſſolv'd, or dye, or be annihilated; or whether it were of perpetual duration. Now he knew that Corruption and Diſſolution were Properties of Body, and conſiſted in the putting off one Form, and putting on another. As for Inſtance: when Water is chang'd into Air, and Air into Water; or when Plants are turn'd into Earth or Aſhes, and Earth again into Plants; (for this is the true Notion of Corruption.) But an Incorporeal Being, which has no dependance upon Body, but is altogether free from the Accidents proper to Body, cannot be ſuppos'd to be liable to Corruption.

§. 64. Having thus ſecur'd himſelf in this Belief, that his *Real Eſſence* could not be diſſolv'd, he had a mind to know what Condition it ſhould be in, when he had laid aſide the Body, and was ſeparated from it; which he perſuaded himſelf would not be, till the Body ceas'd to continue a fit Inſtrument for its uſe. Therefore he conſider'd all his Apprehenſive Faculties, and perceiv'd that every one of them did

did ſometimes apprehend *Potentially*, and ſometimes *Actually*; as the Eye when it is ſhut, or turn'd away from the Object, ſees *Potentially*. (For the meaning of apprehending *Potentially* is, when it does not apprehend *now*, yet can do it for *the time to come.*) And when the Eye is open, and turn'd toward the Object, it ſees *Actually* (for that is call'd Actual, which is preſent,) and ſo every one of theſe Faculties is ſometimes in *Power*, and ſometimes in *Act*: And if any of them did never actually apprehend its Proper Object, ſo long as it remains in Power, it has no deſire to any Particular Object; becauſe it knows nothing of any, (as a Man that is born blind.) But if it did ever actually Apprehend, and then be reduc'd to the Power only: ſo long as it remains in that condition, it will deſire to apprehend in Act; becauſe it has been acquainted with the Object, and is intent upon it, and lingers after it; as a Man who could once ſee, and after is blind, continually deſires Viſible Objects: And according as the Object which he has ſeen, is more perfect, and glorious, and beautiful, his Deſire towards it is proportionably increas'd, and his Grief for the Loſs of it ſo much the greater. Hence it is that the Grief of him who is depriv'd of that Sight he once had, is greater than his who is depriv'd of Smelling; becauſe the Ob-

Objects of Sight are more perfect and beautiful than those of Smelling. And if there be any thing of boundless Perfection, infinite Beauty, Glory and Splendor, that is above all Splendor and Beauty; so that there is no Perfection, Beauty, Brightness, or Comliness, but flows from it. Then certainly he that shall be depriv'd of the Sight and Knowledge of that Thing, after he has once been acquainted with it, must necessarily, so long as he continues in that State, suffer inexpressible Anguish; as on the contrary, he that continually has it present to him, must needs enjoy uninterrupted Delight, perpetual Felicity, and infinite Joy and Gladness.

§. 65. Now it had been already made plain to him, that all the Attributes of Perfection belong'd to that Being which did necessariy self-exist, and that he was far from all manner of Imperfection. He was certain withal, that the Faculty by which he attain'd to the Apprehension of this Being, was not like to Bodies, nor subject to Corruption, as they are. And from hence it appear'd to him, that whosoever had such an Essence as was capable of apprehending this *Noble Being*, must, when he put off the Body at the time of his Death, have been formerly, during his Conversation in the Body, first, either one who was not acquainted with this

neceſſarily ſelf-exiſtent Eſſence, nor ever was join'd to him, nor ever heard any thing of him; and ſo would, at the ſeparating with the Body, never to be join'd to him, nor to be concern'd at the want of him. Becauſe all the Corporeal Faculties ceaſe when the Body dies, nor do they any longer deſire or linger after their proper Objects; nor are in any trouble or pain for their abſence; (which is the Condition of all Brutes, of what ſhape ſoever they are.) Or elſe, ſecondly, ſuch an one, who while he continu'd in the Body, did converſe with this Being, and had a ſenſe of his Perfection, Greatneſs, Dominion, and Power; but afterwards declin'd from him, and follow'd his vicious Inclinations, till at length Death overtook him whilſt in this State; he ſhall be depriv'd of that Viſion, and yet be afflicted with the Deſire of Enjoying it, and ſo remain in laſting Puniſhment and inexpreſſible Torture; whether he be to be deliver'd from his Miſery after a long time, and enjoy that Viſion which he ſo earneſtly deſires; or, everlaſtingly to abide in the ſame Torments, according as he was fitted and diſpos'd for either of theſe two, during his continuance in the Body. Or laſtly, were ſuch an one, who convers'd with this neceſſarily ſelf-exiſtent Being, and apply'd himſelf to it, with the utmoſt of his Ability, and has all his Thoughts continually intent upon his Glory, Beauty, and Splendor, and never turns from him, nor for-

forſakes him, till Death ſeizes him in the Act of Contemplation and Intuition: Such a Man as this ſhall, when ſeparated from Body, remain in everlaſting Pleaſure, and Delight, and Joy and Gladneſs, by reaſon of the uninterrupted Viſion of that ſelf-exiſtent Being, and its intire freedom from all Impurity and Mixture; and becauſe all thoſe Senſible Things ſhall be remov'd from him, which are the proper Objects of the Corporeal Faculties, and which, in regard of his preſent State, are no better than Torments, Evils and Hinderances.

§. 66. Being thus ſatisfied, that the Perfection and Happineſs of his own Being conſiſted in the actually beholding that neceſſarily ſelf-exiſtent Being perpetually, ſo as not to be diverted from it ſo much as the twinkling of an Eye, that Death might find him actually employ'd in that Viſion, and ſo his Pleaſure might be continu'd, without being interrupted by any Pain; (which *Ab-Jonaid* a Doctor, and *Imaum*, of the Sect of the *Suphians*, alluded to; when at the point of Death, he ſaid to his Friends about him, *This is the Time when Men ought to Glorify GOD, and be inſtant in their Prayers,*) he began to conſider with himſelf, by what Means this Viſion might actually be continu'd, without Interruption. So he was very intent for a time upon that *Being*; but he could not ſtay there long, before

ſome ſenſible Object or other would preſent it ſelf, either the Voice of ſome wild Beaſt would reach his Ears, or ſome Phantaſy affected his Imagination; or he was touch'd with ſome Pain in ſome Part or other; or he was hungry, or dry, or too cold, or too hot, or was forc'd to riſe to eaſe Nature. So that his Contemplation was interrupted, and he remov'd from that State of Mind: And then he could not, without a great deal of difficulty, recover himſelf to that State he was in before; and he was afraid that Death ſhould overtake him at ſuch a Time as his Thoughts were diverted from the Viſion, and ſo ſhould fall into everlaſting Miſery, and the Pain of Separation.

§. 67. This put him into a great deal of Anxiety, and when he could find no Remedy, he began to conſider all the ſeveral Sorts of Animals, and obſerve their Actions, and what they were employ'd about; in hopes of finding ſome of them that might poſſibly have a Notion of this Being, and endeavour after him; that ſo he might learn of them which way to be ſav'd. But he was altogether diſappointed in his Search; for he found that they were all wholly taken up in getting their Proviſion, and ſatisfying their Deſires of Eating, and Drinking, and Copulation, and chuſing the ſhady places in hot Wea-

Weather, and the ſunny ones in cold: And that all their life-time, both day and night, till they died, was ſpent after this manner, without any variation, or minding any thing elſe at any time. From whence it appear'd to him, that they knew nothing of this Being, nor had any deſire towards it, nor became acquainted with it by any Means whatſoever; and that they all went into a State of Privation, or ſomething very near a-kin to it. Having paſs'd this Judgment upon the Animals, he knew that it was much more reaſonable to conclude ſo of Vegetables, which had but few of thoſe Apprehenſions which the Animals had; and if that whoſe Apprehenſion was more perfect did not attain to this Knowledge, much leſs could it be expected from that whoſe Apprehenſion was leſs perfect; eſpecially when he ſaw that all the Actions of Plants reach'd no farther than Nutrition and Generation.

§. 68. He next conſider'd the Stars and Spheres, and ſaw, that they had all regular Motions, and went round in a due Order; and that they were pellucid and ſhining, and remote from any approach to Change or Diſſolution: which made him have a ſtrong ſuſpicion, that they had *Eſſences* diſtinct from their *Bodies*, which were acquainted with this *neceſſarily ſelf-exiſtent Eſſence*. And that theſe underſtanding Eſſences, were

like his understanding Essence. And why might it not be suppos'd that they might have incorporeal Essences, when he himself had, notwithstanding his Weakness and extream want of sensible Things? That he consisted of a corruptible Body, and yet nevertheless, all these Defects did not hinder him from having an incorporeal incorruptible Essence: From whence he concluded, that the Celestial Bodies were much more likely to have it; and he perceived that they had a Knowledge of the *necessarily self-existent Being*, and did actually behold it at all times; because they were not at all incumbred with those Hinderances, arising from the Intervention of sensible Things, which debarr'd him from enjoying the *Vision*, without Interruption,

§. 69. Then he began to consider with himself, what should be the reason why he alone, above all the rest of living Creatures, should be endu'd with such an Essence, as made him like the Heavenly Bodies. Now he understood before the Nature of the Elements, and how one of them us'd to be chang'd into another, and that there was nothing upon the Face of the Earth, which always remain'd in the same Form, but that Generation and Corruption follow'd one another perpetually in a mutual Succession; and that the greatest

eſt part of theſe Bodies were mix'd and compounded of contrary Things, and were for that reaſon the more diſpos'd to Diſſolution: And that there could not be found among them all, any thing pure and free from Mixture, but that ſuch Bodies as came neareſt to it, and had leaſt mixture, as Gold and Jacinth are of longeſt Duration, and leſs ſubject to Diſſolution; and that the Heavenly Bodies were moſt ſimple and pure, and for that reaſon more free from Diſſolution, and not ſubject to a Succeſſion of Forms. And here it appear'd to him, that the real Eſſence of thoſe Bodies, which are in this ſublunary World, conſiſted in ſome, of one ſimple Notion added to Corporeity, as the four Elements; in others of more, as Animals and Plants. And that thoſe, whoſe Eſſence conſiſted of the feweſt Forms, had feweſt Actions, and were farther diſtant from Life. And that if there were any body to be found, that was deſtitute of all Form, it was impoſſible that it ſhould live, but was next to nothing at all; alſo that thoſe things which were endu'd with moſt Forms, had the moſt Operations, and had more ready and eaſie entrance to the State of Life. And if this Form were ſo diſpos'd, that there were no way of ſeparating it from the Matter to which it properly belong'd, then the Life of it,

would be manifeſt, permanent and vigorous to the utmoſt degree. But on the contrary, whatſoever Body was altogether deſtitute of a Form, was ὕλη, Matter without Life, and near a-kin to nothing. And that the four Elements ſubſiſted with one ſingle Form only, and are of the firſt Rank of Beings in the ſublunary World, out of which, other things endu'd with more Forms are compounded: And that the Life of theſe Elements is very weak, both becauſe they have no variety of Motion, but always tend the ſame way; and becauſe every one of them has an Adverſary which manifeſtly oppoſes the Tendency of its Nature, and endeavours to deprive it of its Form; and therefore its Eſſence is of ſhort Continuance, and its Life weak: But that Plants had a ſtronger Life, and Animals a Life more manifeſt than the Plants. The reaſon of which is, becauſe that whenever it happen'd, that in any of theſe compound Bodies, the Nature of one Element prevail'd, that predominant Element would overcome the Natures of the reſt, and deſtroy their Power; ſo that the compounded Body would be of the ſame Nature with that prevailing Element, and conſequently partake but of a ſmall Portion of Life, becauſe the Element it ſelf does ſo.

§. 70. On

§. 70. On the contrary, if there were any of these compounded Bodies, in which the Nature of one Element did not prevail over the rest, but they were all equally mix'd, and a match one for the other; then one of them would not abate the Force of the other, any more than its own Force is abated by it, but they would work upon one another with equal Power, and the Operation of any one of them would not be more conspicuous than that of the rest; and this Body would be far from being like to any one of the Elements, but would be as if it had nothing *contrary* to its *Form*, and consequently the more dispos'd for Life; and the greater this Equality of Temperature was, and by how much the more perfect, and further distant from inclining one way or other, by so much the farther it is distant from having any contrary to it, and its Life is the more perfect. Now since that Animal Spirit which is seated in the Heart is of a most exact Temperature, as being finer than *Earth* and *Water*, and grosser than *Fire* and *Air*, it has the Nature of a Mean between them all, and and which has no manifest Opposition to any of the Elements, and by this means is fitted to become that Form which constitutes an Animal. And he saw that it follow'd from hence, that those *Animal Spirits* which were of the most even Temperature,

perature, were the beſt diſpos'd for the moſt perfect Life in this World, of Generation and Corruption, and that this Spirit was very near having no oppoſite to its Forms, and did in this reſpect reſemble the Heavenly Bodies which have no oppoſite to their Forms; and was therefore the Spirit of the Animal, becauſe it was a Mean between all the Elements, and had no abſolute Tendency, either upwards or downwards; but that, if it were poſſible it ſhould be plac'd in the middle Space, between the Center and the higheſt Bounds of the Region of Fire, and not be deſtroy'd, it would continue in the ſame place, and move neither upwards nor downwards; but if it ſhould be locally mov'd, it would move in a round, as the Heavenly Bodies do, and if it mov'd in its place, it would be round its own Center, and that it was impoſſible for it to be of any other Figure but Spherical, and for that reaſon it is very much like to the Heavenly Bodies.

§. 71. And when he had conſider'd the Properties of Animals, and could not ſee any one among them, concerning which he could in the leaſt ſuſpect that it had any Knowledge of this *neceſſarily ſelf-exiſtent Being*; but he knew that his own Eſſence had the Knowledge of it: He concluded from hence that he was an Animal, endu'd with a Spirit of an equal Tempera-

ture,

ture, as all the Heavenly Bodies are, and that he was of a diſtinct Species from the reſt of Animals, and that he was created for another end, and deſign'd for ſomething greater than what they were capable of. And this was enough to ſatisfie him of the Nobility of his Nature; namely, that his viler Part, *i.e.* the Corporeal, was moſt like of all to the Heavenly Subſtances, which are without this World of Generation and Corruption, and free from all accidents that cauſe any Defect, Change or Alteration: And that his noble Part, *viz.* that by which he attain'd the Knowledge of the *neceſſarily ſelf-exiſtent Being*, was ſomething Heroical and Divine, not ſubject to Change or Diſſolution, nor capable of being deſcrib'd by any of the Properties or Attributes of Bodies: Not to be apprehended by any of the Senſes, or by the Imagination; nor to be known by the means of any other Inſtrument but it ſelf alone, and that it attains the Knowledge of it ſelf by it ſelf, and was at once the Knower, the Knowledge, and the Thing known, the Faculty and the Object. Neither was there any difference between any of theſe, becauſe *Diverſity* and *Separation* are Properties and Adjuncts of Bodies; but *Body* was no way concern'd here, nor any Property or Adjunct of *Body*.

§. 72. Ha-

§. 72. Having apprehended the manner by which the being like the Heavenly Bodies, was peculiar to him above all other kinds of Animals whatever; he perceiv'd that it was a Duty neceſſarily incumbent upon him to reſemble them, and imitate their Actions, and endeavour to the utmoſt to become like them: He perceiv'd alſo that in reſpect of his nobler Part, by which he had attain'd the Knowledge of that *neceſſarily ſelf-exiſtent Being*, he did in ſome meaſure reſemble it, becauſe he was ſeparated from the Attributes of Bodies, as the *neceſſarily ſelf-exiſtent Being* is ſeparated from them. He ſaw alſo that it was his Duty to endeavour to make himſelf Maſter of the Properties of that Being by all poſſible means, and put on his Qualities, and imitate his Actions, and labour in the doing his Will, and reſign himſelf wholly to him, and ſubmit to his Diſpenſations heartily and unfeignedly, ſo as to rejoice in him, tho' he ſhould lay Afflictions upon his Body, and hurt, or totally deſtroy it.

§. 73. He alſo perceiv'd that he reſembled the Beaſts in his viler part, which belong'd to this *Generable* and *Corruptible* World, *viz.* this dark, groſs Body, which ſollicited him with the Deſire of Variety of ſenſible Objects, and excited him to eating, drinking, and Copulation; and he knew that his Body was not created and join'd

join'd to him in vain, but that he was oblig'd to preſerve it and take care of it, which he ſaw could not be done without ſome of thoſe Actions which are common to the reſt of the Animals. Thus it was plain to him, that there were three ſorts of Actions which he was oblig'd to, *viz.* 1. Either thoſe by which he reſembled the Irrational Animals. Or, 2. Thoſe by which he reſembled the Heavenly Bodies. Or, 3. Thoſe by which he reſembled the *neceſſarily ſelf-exiſtent Being*: And that he was oblig'd to the *firſt*, as having a groſs Body, conſiſting of ſeveral Parts, and different Faculties, and variety of Motions. To the *ſecond*, as having an Animal Spirit, which had its Seat in the Heart, and was the firſt beginning of the Body and all its Faculties. To the *third*, as he was what he was, *viz.* as he was that Being, by which he knew the *neceſſarily ſelf-exiſtent Being*. And he was very well aſſur'd before, that his Happineſs and Freedom from Miſery, conſiſted in the perpetual Viſion of that *neceſſarily ſelf-exiſtent Being*, without being averted from it ſo much as the twinkling of an Eye

§. 74. Then he weigh'd with himſelf, by what means a Continuation of this Viſion might be attain'd, and the Reſult of his Contemplation was this, *viz.* That he was obliged to keep himſelf conſtantly exercis'd

in

in these three kinds of Resemblance. Not that the first of them did any way contribute to the helping him to the *Vision* (but was rather an Impediment and Hindrance, because it was concern'd only in sensible Objects, which are all of them a sort of Veil or Curtain interpos'd between us and it;) but because it was necessary for the Preservation of the Animal Spirit, whereby the second Resemblance, which he had with the Heavenly Bodies was acquir'd, and was for this reason necessary, though incumbred with Hindrances and Inconveniencies. But as to the second Conformity, he saw indeed that a great share of that continu'd Vision was attain'd by it, but that it was not without Mixture; because, whatsoever contemplates the Vision after this manner continually, does, together with it, have regard to, and cast a Look upon his own Essence, as shall be shewn hereafter. But that the third Conformity was that by which he obtain'd the pure and entire *Vision*, so as to be wholly taken up with it, without being diverted from it one way or other, by any means whatsoever, but being still intent upon that *necessarily self-existent Being*; which whosoever enjoys, has no regard to any thing else, and his own Essence is altogether neglected, and vanish'd out of sight, and become as nothing; and so are all other

other Eſſences both great and ſmall, except only the Eſſence of that *One*, *True*, *Neceſſarily Self-exiſtent*, *High and Powerful Being*.

§. 75. Now when he was aſſur'd that the utmoſt Bound of all his Deſires conſiſted in this *third* Conformity, and that it was not to be attain'd, without being a long time exercis'd in the *ſecond*; and that there was no continuing ſo long as was neceſſary for that Purpoſe, but by means of the *firſt*; (which, how neceſſary ſoever, he knew was an Hindrance in itſelf, and an Help only by Accident.) He reſolved to allow himſelf no more of that firſt Conformity than needs muſt, which was only juſt ſo much as would keep the Animal Spirit alive. Now, in order to this, he found there were two Things neceſſary; The former, to help it inwardly, and ſupply the Defect of that Nouriſhment which was waſted; The latter, to preſerve it from without, againſt the Extremities of Heat and Cold, Rain and Sun, hurtful Animals, and ſuch like; and he perceiv'd, that if he ſhould allow himſelf to uſe theſe things, though neceſſary, unadviſedly and at Adventure, it might chance to expoſe him to Exceſs, and by that means he might do himſelf an Injury unawares; whereupon he concluded it the ſafeſt way to ſet Bounds to himſelf, which he reſolv'd not to paſs; both as to the Kind

of

of Meat which he was to eat, and the Quantity and Quality of it, and the Times of returning to it.

§. 76. And first he consider'd the several Kinds of those things which were fit to eat; and found that there were three sorts, *viz.* either such Plants as were not yet come to their full Growth, nor attained to Perfection, such as are several sorts of green Herbs which are fit to eat: Or *secondly*, the Fruits of Trees which were fully ripe, and had Seed fit for the Production of more of the same Kind (and such were the kinds of Fruits that were newly gathered and dry): Or *lastly*, Living Creatures, both Fish and Flesh. Now he knew very well, that all these things were created by that *necessarily self-existent Being*, in approaching to whom he was assur'd that his Happiness did consist, and in desiring to resemble him. Now the eating of these things must needs hinder their attaining to their Perfection, and deprive them of that End for which they were design'd; and this would be an Opposition to the working of the Supream Agent, and such an Opposition would hinder that Nearness and Conformity to him, which he so much desir'd. Upon this he thought it the best way to abstain from eating altogether, if possible; but when he saw that this would not do, and that such an Abstinence tended to the Dis-

Diſſolution of his Body, which was ſo much a greater Oppoſition to the *Agent* than the former, by how much he was of a more excellent Nature than thoſe things, whoſe Deſtruction was the Cauſe of his Preſervation: Of two Evils he reſolved to chuſe the leaſt, and do that which contain'd in it the leaſt Oppoſition to the Creator; and reſolved to partake of any of theſe ſorts, if thoſe he had moſt mind to were not at hand, in ſuch quantity as he ſhould conclude upon hereafter; and if it ſo happen'd that he had them all at hand, then he would conſider with himſelf, and chuſe that, in the partaking of which there would be the leaſt Oppoſition to the Work of the Creator: Such as the pulp of thoſe Fruits which were full ripe, and had Seeds in them fit to produce others of the like kind, always taking care to preſerve the Seeds, and neither cut them, nor ſpoil them, nor throw them in ſuch places as were not fit for Plants to grow in, as ſmooth Stones, ſalt Earth, and the like. And if ſuch pulpy Fruits, as Apples, Pears, Plumbs, *&c.* could not eaſily be come at, he would then take ſuch as had nothing in them fit to eat but only the Seed, as Almonds and Cheſnuts, or ſuch green Herbs as were young and tender; always obſerving this Rule, that let him take of which ſort he would, he ſtill choſe thoſe

that there was greateſt Plenty of, and which increaſed faſteſt, but ſo as to pull up nothing by the Roots, nor ſpoil the Seed: And if none of theſe things could be had, he would then take ſome living Creature, or eat Eggs; but when he took any Animal, he choſe that ſort of which there was the greateſt Plenty, ſo as not totally to deſtroy any Species.

§. 77. Theſe were the Rules which he preſcrib'd to himſelf, as to the Kinds of his Proviſion; as to the Quantity, his Rule was to eat no more than juſt what would ſatisfie his Hunger; and as for the time of his Meals, he deſign'd, when he was once ſatisfied, not to eat any more till he found ſome Diſability in himſelf, which hindred his Exerciſe in the *ſecond Conformity*, (of which we are now going to ſpeak;) and as for thoſe things which neceſſity requir'd of him towards the Conſervation of his Animal Spirit, in regard of defending it from external Injuries, he was not much troubled about them, for he was cloath'd with Skins, and had a Houſe ſufficient to ſecure him from thoſe Inconveniences from without, which was enough for him; and he thought it ſuperfluous to take any further Care about thoſe things; and as for his Diet, he obſerv'd thoſe Rules which he had preſcrib'd to him-

himſelf, namely, thoſe which we have juſt now ſet down.

§. 78. After this he apply'd himſelf to the ſecoud Operation, *viz.* the Imitation of the Heavenly Bodies, and expreſſing their proper Qualities in himſelf; which when he had conſider'd, he found to be of three ſorts. The *firſt* were ſuch as had relation to thoſe inferior Bodies, which are plac'd in this World of Generation and Corruption, as Heat, which they impart to thoſe of their own Nature, and Cold by accident, Illumination, Rarefaction, and Condenſation, and all thoſe other things by which they influence theſe inferior Bodies, whereby they are diſpos'd for the Reception of Spiritual Forms from the *neceſſarily ſelf-exiſtent Agent*. The *ſecond* ſort of Properties which they had, were ſuch as concern'd their own Being, as that they were clear, bright and pure, free from all manner of feculent Matter, and whatſoever kinds of Impurity: That their Motion was circular, ſome of them moving round their own Center, and ſome again round the Center of other Planets. The *third* kind of their Properties, were ſuch as had relation to the neceſſarily ſelf-exiſtent Agent, as their continually beholding him without any Interruption, and having a Deſire towards him, being buſied in his Service, and mov-

ing agreeable to his Will, and not otherwiſe, but as he pleaſed, and by his Power. So he began to reſemble them in every one of theſe three kinds, to the utmoſt of his Power.

§. 79. And as for his firſt Conformity, his Imitation of them conſiſted in removing all things that were hurtful, either from Animals or Plants if they could be remov'd: So that if he ſaw any Plant which was depriv'd of the Benefit of the Sun, by the Interpoſition of any other Body; or that its growth was hindred by its being twiſted with, or ſtanding too near any other Plant, he would remove that which hindred it if poſſible, yet ſo as not to hurt either; or if it was in danger of dying for want of Moiſture, he took what care he could to water it conſtantly. Or if he ſaw any Creature purſu'd by any wild Beaſt, or entangled in a Snare, or prick'd with Thorns, or that had gotten any thing hurtful fallen into its Eyes or Ears, or was hungry or thirſty, he took all poſſible care to relieve it. And when he ſaw any Water-courſe ſtopp'd by any Stone, or any thing brought down by the Stream, ſo that any Plant or Animal was hindred of it, he took care to remove it. And thus he continu'd in this *firſt* kind of Imitation of the Heavenly Bodies, till he had attain'd it to the very heighth of Perfection.

§. 80. The

§. 80. The *second* ſort of Imitation conſiſted in his continually obliging himſelf to keep himſelf clean from all manner of Dirt and Naſtineſs, and waſhing himſelf often, keeping his Nails and his Teeth clean, and the ſecret Parts of his Body, which he uſed to rub ſometimes with ſweet Herbs and Perfume with Odors. He uſed frequently to make clean his Cloaths, and perfume them, ſo that he was all over extreamly clean and fragrant. Beſides this, he us'd a great many ſorts of † Circular Motion,

† *Our Philoſopher's imitating the Heavenly Bodies in their Circular Motion, would ſeem indeed extreamly ridiculous, but that we are to conſider that the Mahometans have a ſuperſtitious Cuſtom of going ſeveral times round the Cave of* Meccah, *when they go thither on Pilgrimage, and look upon it as a very neceſſary part of their Duty. Now our Author having reſolved to bring his Philoſopher as far at leaſt as was poſſible for one in his Circumſtances, in the Knowledge and Practice of all thoſe things which the Mahometans account neceſſary, would not let him be ignorant of this Practice of moving round; but has brought it under this ſecond ſort of Imitation of the Heavenly Bodies. Now tho' our Philoſopher may be excus'd for not going to the Temple at* Meccah, *yet ſo great a ſtreſs is laid upon it by the Mahometans, that* Alhoſain Al Hallâgi Ben Manſour, *was, in the 309th Year of the* Hegira (*of Chriſt* 921.) *condemn'd to dye by the* Vizier Alhumed, *who pronounc'd Sentence upon him, having firſt adviſ'd with the Imaums and Doctors, for having aſſerted, That in caſe a Man had a Deſire to go on Pilgrimage to* Meccah, *and could not; it would be ſufficient, if he ſet apart any clean Room of his Houſe for that purpoſe, and went round about it, and perform'd in it at the ſame time when the Pilgrims are at* Meccah, *the ſame things which they do there, and then fed and cloath'd* 30 *Orphans, and gave to each of them ſeven pieces of Silver. For which Heterodox Poſition he receiv'd a thouſand Stripes, without ſo much as ſighing or groaning, and had firſt one Hand cut off, and then both his Feet, and then the other Hand, then he was kill'd and burnt, and his Aſhes thrown into the River* Tigris, *and his Head ſet upon a Pole in the City of* Bagdad. *See* Abulpharagius. p. 287.

ſometimes walking round the Iſland, compaſſing the Shore, and going round the utmoſt Bounds of it; ſometimes walking or running a great many times round about his Houſe or ſome Stone, at other times turning himſelf round ſo often that he was dizzy.

§. 81. His Imitation of the *third* ſort of Attributes, conſiſted in confining his Thoughts to the Contemplation of the neceſſarily ſelf-exiſtent Being. And in order to this, he remov'd all his Affections from ſenſible Things, ſhut his Eyes, ſtopp'd his Ears, and refrain'd himſelf as much as poſſible from following his Imagination, endeavouring to the utmoſt to think of nothing beſides him; nor to admit together with him any other Object of Contemplation. And he us'd to help himſelf in this by violently turning himſelf round, in which when he was very violently exercis'd, all manner of ſenſible Objects vaniſh'd out of his ſight, and the Imagination, and all the other Faculties which make any uſe of the Organs of the Body grew weak; and on the other ſide, the Operations of his Eſſence, which depended not on the Body, grew ſtrong, ſo that at ſometimes his Meditation was pure and free from any Mixture, and he beheld by it the neceſſarily ſelf-exiſtent Being: But then again the Corporeal Faculties would

would return upon him, and ſpoil his Contemplation, and bring him down to the loweſt Degree where he was before. Now, when he had any Infirmity upon him which interrupted his Deſign, he took ſome kind of Meat, but ſtill according to the aforemention'd Rules; and then remov'd again to that State of Imitation of the Heavenly Bodies, in theſe three Reſpscts which we have mention'd; and thus he continued for ſome time oppoſing his Corporeal Faculties, and they oppoſing him, and mutually ſtruggling one againſt another, and at ſuch times as he got the better of them; and his Thoughts were free from Mixture; he did apprehend ſomething of the Condition of thoſe, who have attained to the *third* Reſemblance.

§. 82. Then he began to ſeek after this *third* Aſſimulation, and took pains in the attaining it. And firſt he conſider'd the Attributes of the *neceſſarily ſelf-exiſtent Being*. Now it had appear'd to him, during the time of his Theoretical Speculation, before he enter'd upon the Practical Part; that there were two Sorts of them, *viz.* Affirmative, as Knowledge, Power and Wiſdom, *&c.* and Negative, as Immateriality; not only ſuch as conſiſted in the not being *Body*, but in being altogether remov'd

from any thing that had the leaſt Relation to *Body*, though at never ſo great a Diſtance. And that this was a Condition, not only requir'd in the Negative Attributes, but in the Affirmative too, *viz.* that they ſhould be free from all Properties of Body, of which, *Multiplicity* is one. Now the Divine Eſſence is not multiplied by theſe Affirmative Attributes, but all of 'em together are one and the ſame thing, *viz.* his real Eſſence. Then he began to conſider how he might imitate him in both theſe Kinds; and as for the Affirmative Attributes, when he conſider'd that they were nothing elſe but his real Eſſence, and that by no means it could be ſaid of them that they are *many* (becauſe Multiplicity is a Property of Body) and that the Knowledge of his own Eſſence was not a Notion ſuperadded to his Eſſence, but that his Eſſence was the Knowledge of his Eſſence; and ſo *vice verſa*, it appear'd to him, that if he would know his Being, this Knowledge, by which he knew his Being would not be a Notion ſuperadded to his Being, but be the very Being itſelf. And he perceived that his way to make himſelf like to him, as to what concern'd his Affirmative Attributes, would be to know him

him alone, abſtracted wholly from all Properties of Body.

§. 83. This he apply'd himſelf to; and as for the Negative Attributes, they all conſiſted in Separation from Bodily Things. He began therefore to ſtrip himſelf of all Bodily Properties, which he had made ſome Progreſs in before, during the time of the former Exerciſe, when he was employ'd in the Imitation of the Heavenly Bodies; but there ſtill remain'd a great many Relicks, as his Circular Motion (Motion being one of the moſt proper Attributes of Body, and his care of Animals and Plants, Compaſſion upon them, and Induſtry in removing whatever inconvenienc'd them. Now all theſe things belong to Corporeal Attributes, for he could not ſee theſe things at firſt, but by Corporeal Faculties; and he was oblig'd to make uſe of the ſame Faculties in preſerving them. Therefore he began to reject and remove all thoſe things from himſelf, as being in no wiſe conſiſtent with that State which he was now in ſearch of. So he continu'd, confining himſelf to reſt in the Bottom of his Cave, with his Head bow'd down, and his Eyes ſhut, and turning himſelf altogether from all ſenſible Things and the Corporeal Faculties, and bending all his Thoughts

Thoughts and Meditations upon the *neceſſarily ſelf-exiſtent Being*, without admitting any thing elſe beſides him; and if any other Object preſented itſelf to his Imagination, he rejected it with his utmoſt Force; and exercis'd himſelf in this, and perſiſted in it to that Degree, that ſometimes he did neither eat nor ſtir for a great many Days together. And whilſt he was thus earneſtly taken up in Contemplation, ſometimes all manner of Beings whatſoever would be quite out of his Mind and Thoughts, except his own Being only.

§. 84. But he found that his own Being was not excluded his Thoughts, no not at ſuch times when he was moſt deeply immers'd in the Contemplation of the *firſt*, *true*, *neceſſarily ſelf-exiſtent Being*. Which concern'd him very much, for he knew that even this was a Mixture in this ſimple Viſion, and the Admiſſion of an extraneous Object in that Contemplation. Upon which he endeavour'd to diſappear from himſelf, and be wholly taken up in the Viſion of that *true Being*; till at laſt he attain'd it; and then both the Heavens and the Earth, and whatſoever is between them, and all Spiritual Forms, and Corporeal Faculties; and all thoſe Powers which are ſeparate from Matter, and are thoſe Beings

ings which know the *neceſſarily ſelf-exiſtent Being*, all diſappear'd and vaniſh'd, and were as if they had never been, and amongſt theſe his own Being diſappear'd too, and there remain'd nothing but this ONE, TRUE, Perpetually Self-exiſtent Being, who ſpoke thus in that Saying of his (which is not a Notion ſuperadded to his Eſſence.) † *To whom now belongs the Kingdom? To this One, Almighty God.* Which Words of his *Hai Ebn Yokdhan* underſtood, and heard his Voice; nor was his being unacquainted with Words, and not being able to ſpeak, any Hindrance at all to the underſtanding him. Wherefore he deeply immers'd himſelf into this State, and witneſs'd that which neither Eye hath ſeen, nor Ear heard; nor hath it ever enter'd into the Heart of Man to conceive.

§. 85. And now, don't expect that I ſhould give thee a Deſcription of that, which the Heart of Man cannot conceive. For if a great many of thoſe things which we do conceive are nevertheleſs hard to be explain'd, how much more difficult muſt thoſe be which cannot be conceiv'd by the Heart, nor are circumſcrib'd in the Limits of that

† *Alcoran.*

World

World in which it converſes. Now, when I ſay the Heart, I don't mean the Subſtance of it, nor that Spirit which is contain'd in the Cavity of it; but I mean by it, the Form of that Spirit which is diffus'd by its Faculties through the whole Body of Man. Now every one of theſe three is ſometimes call'd the Heart, but 'tis impoſſible that this thing which I mean ſhould be comprehended by any of theſe three, neither can we expreſs any thing by Words, which is not firſt conceiv'd in the Heart. And whoſoever asks to have it explain'd, asks an Impoſſibility; for 'tis juſt as if a Man ſhould have a mind to taſte Colours, *quatenus* Colours, and deſire that *black* ſhould be either *ſweet* or *ſowre*. However, I ſhall not diſmiſs you without ſome Limits, whereby I ſhall point out to you in ſome Meaſure, what wonderful things he ſaw when in this Condition, but all figuratively, and by way of Parable; not pretending to give a literal Deſcription of that, which is impoſſible to be known, but by coming thither. Attend therefore with the Ears of thy Heart, and look ſharply with the Eyes of thy Underſtanding, upon that which I ſhall ſhew thee; it may be thou may'ſt find ſo much in it, as may ſerve to lead thee into the right way. But I make

make this Bargain, that thou ſhalt not at preſent require any further Explication of it by Word of Mouth; but reſt thy ſelf contented with what I ſhall commit to theſe Papers. For 'tis a narrow Field, and 'tis dangerous to attempt the explaining of that with Words, the Nature of which admits no Explication.

§. 86. I ſay then, when he had abſtracted himſelf from his own and all other Eſſences, and beheld nothing in Nature, but only that *One, Living and Permanent Being*: When he ſaw what he ſaw, and then afterwards return'd to the beholding of other Things: Upon his coming to himſelf from that State (which was like Drunkenneſs) he began to think that his own Eſſence did not at all differ from the Eſſence of that *TRUE Being*, but that they were both one and the ſame thing; and that the thing which he had taken before for his own Eſſence, diſtinct from that *true* Eſſence, was in reality nothing at all, and that there was nothing in him but this *true Eſſence*. And that this was like the Light of the Sun, which, when it falls upon ſolid Bodies, ſhines there; and though it be attributed, or may ſeem to belong to that Body upon which it appears, yet it is nothing elſe in reality, but

but the Light of the Sun. And if that Body be remov'd, its Light alſo is remov'd; but the Light of the Sun remains ſtill after the ſame manner, and is neither increas'd by the Preſence of that Body, nor diminiſh'd by its Abſence. Now when there happens to be a Body which is fitted for ſuch a Reception of Light, it receives it; if ſuch a Body be abſent, then there is no ſuch Reception, and it ſignifies nothing at all.

§. 87. He was the more confirm'd in this Opinion, becauſe it appear'd to him before, that this *TRUE, Powerful* and *Glorious Being*, was not by any means capable of *Multiplicity*, and that his Knowledge of his Eſſence, was his very Eſſence, from whence he argued thus:

*He that has the Knowledge of this Eſſence, has the Eſſence itſelf; but I have the Knowledge of this Eſſence.*
Ergo, *I have the Eſſence itſelf.*

Now this Eſſence can be preſent no where but with itſelf, and its very Preſence is Eſſence, and therefore he concluded that he was that very Eſſence. And to all other Eſſences which were ſeparate from Matter, which had the Knowledge of that *true Eſſence*, though before

before he had looked upon them as *many*, by this way of thinking, appear'd to him to be only one thing. And this misgrounded Conceit of his, had like to have firmly rooted itself in his Mind, unless God had pursu'd him with his Mercy, and directed him by his gracious Guidance; and then he perceiv'd that it arose from the Relicks of that Obscurity which is natural to Body, and the Dregs of sensible Objects. Because that *Much* and *Little*, *Unity* and *Multiplicity*, *Collection* and *Separation*, are all of them Properties of Body. But we cannot say of these separate Essences, which know this *TRUE Being* (whose Name be prais'd) that they are *many* or *one*, because they are immaterial. Now, *Multiplicity* is because of the Difference of one Being from another, and there can be no *Unity* but by *Conjunction*, and none of these can be understood without Compound Notions which are mix'd with Matter. Besides, that the Explication of Things in this place is very straight and difficult; because if you go about to express what belongs to these separate Essences, by way of Multitude, or in the *Plural*, according to our way of speaking, this insinuates a Notion of *Multiplicity*, whereas they are far from being *many*; and if you speak of them by way

way of Separation, or in the Singular, this insinuates a Notion of *Unity*, whereas they are far from being *one*.

§. 88. And here methinks I see one of those Batts, whose Eyes the Sun dazzles, moving himself in the Chain of his Folly, and saying, *This Subtilty of yours exceeds all Bounds, for you have withdrawn your self from the State and Condition of understanding Men, and indeed thrown away the Nature of Intelligible Things, for this is a certain Axiom, that a thing must be either one, or more than one.* Soft and fair; let that Gentleman be pleas'd to consider with himself, and contemplate this vile, sensible World, after the same manner which *Hai Ebn Yokdhan* did, who, when he consider'd it one way, found such a Multiplicity in it, as was incomprehensible; and then again considering it another way, perceiv'd that it was only one thing; and thus he continu'd fluctuating, and could not determine on one side more than another. Now if it were so in this sensible World, which is the proper place of *Multiplicity* and *Singularity*, and the place where the true Nature of them is understood, and in which are *Separation* and *Union*, *Division* into Parts, and *Distinction*, *Agreement* and *Difference*, what would he think of the Divine World, in, or concerning

cerning which we cannot juſtly ſay, *all*, nor *ſome*, nor expreſs any thing belonging to it by ſuch Words as our Ears are us'd to, without inſinuating ſome Notion which is contrary to the Truth of the thing, which no Man knows but he that has ſeen it; nor underſtands, but he that has attain'd to it.

§. 89. And as for his ſaying, *That I have withdrawn myſelf from the State and Condition of underſtanding Men, and thrown away the Nature of Intelligible Things*: I grant it, and leave him to his Underſtanding, and his underſtanding Men he ſpeaks of. For that Underſtanding which he, and ſuch as he, mean, is nothing elſe but that Rational Faculty which examines the Individuals of Senſible Things, and from thence gets an Univerſal Notion; and thoſe underſtanding Men he means, are thoſe which make uſe of this ſort of Separation. But that kind, which we are now ſpeaking of, is above all this; and therefore let every one that knows nothing but Senſible Things and their Univerſals, ſhut his Ears, and pack away to his Company, who know the outſide of the Things of this World, but take no care of the next. But if thou art one of them to whom theſe Limits and Signs by which we

deſcribe the Divine World are ſufficient, and † doſt not put that Senſe upon my Words in which they are commonly us'd, I ſhall give thee ſome farther Account of what *Hai Ebn Tokdhan* ſaw, when he was in the State of thoſe who have attain'd to the Truth, of which we have made Mention before, and it is thus;

§. 90. After he was wholly immers'd in the Speculation of theſe things, and perfectly abſtracted from all other Objects, and in the neareſt * Approach; he ſaw in the higheſt Sphere, beyond which there is no *Body*, a Being free from Matter, which was not the Being of that *ONE, TRUE ONE*, nor the Sphere itſelf, nor yet any thing different from them both; but was like the Image of the Sun which appears in a well-poliſh'd Looking-glaſs, which is neither the Sun nor the Looking-glaſs, and yet not diſtinct from them. And he ſaw in the Eſſence of that ſeparate Sphere, ſuch Perfection, Splendor and Beauty, as is too great to be expreſs'd by any Tongue, and too ſubtil to be

† *Becauſe Words borrowed from and us'd about ſenſible and material Things, would lead Men into Miſtakes, when us'd to explain things Spiritual, if they be taken in a literal Senſe.* See §. 85.

* *The Author means,* the neareſt Approach to God.

cloath'd

cloath'd in Words; and he perceiv'd that it was in the utmoſt Perfection of Delight and Joy, Exultation and Gladneſs, by reaſon of its beholding that *TRUE* Eſſence, whoſe Glory be exalted.

§. 91. He ſaw alſo that the next Sphere to it, which is that of the Fixed Stars, had an immaterial Eſſence, which was not the Eſſence of that *TRUE ONE*, nor the Eſſence of that higheſt, ſeparated Sphere, nor the Sphere itſelf, and yet not different from theſe; but is like the Image of the Sun which is reflected upon a Looking-glaſs, from another Glaſs plac'd oppoſite to the Sun; and he obſerv'd in this Eſſence alſo the like Splendor, Beauty, Lovelineſs and Pleaſure, which he had obſerv'd in the Eſſence of the other higheſt Sphere. He ſaw likewiſe that the next Sphere, which is the Sphere of *Saturn*, had an immaterial Eſſence, which was none of thoſe Eſſences he had ſeen before, nor yet different from them; but was like the Image of the Sun, which appears in a Glaſs, upon which it is reflected from a Glaſs which receiv'd that Reflection from another Glaſs plac'd oppoſite to the Sun. And he ſaw in this Eſſence too, the ſame Splendor and Delight which he had ob-

ſerv'd in the former. And ſo in all the Spheres he obſerv'd diſtinct, immaterial Eſſences, every one of which was not any of thoſe which went before it, nor yet different from them; but was like the Image of the Sun reflected from one Glaſs to another, according to the Order of the Spheres. And he ſaw in every one of theſe Eſſences, ſuch Beauty, Splendor, Pleaſure and Joy, as Eye hath not ſeen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive; and ſo downwards, till he came to the lower World, ſubject to Generation and Corruption, which comprehends all that which is contained within the Sphere of the Moon.

§. 92. Which he perceiv'd had an immaterial Eſſence, as well as the reſt; not the ſame with any of thoſe which he had ſeen before, nor different from them; and that this Eſſence had ſeventy thouſand Faces, and every Face ſeventy thouſand Mouths, and every Mouth ſeventy thouſand Tongues, with which it praiſed, ſanctified and glorified inceſſantly the Eſſence of that *ONE, TRUE BEING*. And he ſaw that this Eſſence (which he had ſuppos'd to be many, tho' it was not) had the ſame Perfection and Pleaſure, which he had ſeen in the other; and that this Eſſence was like

like the Image of the Sun, which appears in fluctuating Water, which has that Image reflected upon it from the laſt and lowermoſt of thoſe Glaſſes, to which the Reflection came, according to the forementioned Order, from the firſt Glaſs which was ſet oppoſite to the Sun. Then he perceiv'd that he himſelf had a ſeparate Eſſence, which one might call a part of that Eſſence which had ſeventy thouſand Faces, if that Eſſence had been capable of Diviſion; and if that Eſſence had not been created in time, one might ſay it was the very ſame; and had it not been join'd to the Body ſo ſoon as it was created, we ſhould have thought that it had not been created. And in this Order he ſaw other Eſſences alſo, like his own which had neceſſarily been heretofore, then were diſſolv'd, and afterwards neceſſarily exiſted together with himſelf; and that they were ſo many as could not be number'd, if we might call them *many*; or that they were all one, if we might call them *one*. And he perceiv'd both in his own Eſſence, and in thoſe other Eſſences which were in the ſame Rank with him, infinite Beauty, Brightneſs and Pleaſure, ſuch as neither Eye hath ſeen, nor Ear heard, nor hath it enter'd into the Heart of Man; and which none can

deſcribe nor underſtand, but thoſe which have attain'd to it, and experimentally know it.

§. 93. Then he ſaw a great many other immaterial † Eſſences, which reſembled ruſty Looking-glaſſes, cover'd over with Filth, and beſides, turn'd their Backs upon, and had their Faces averted from thoſe poliſh'd Looking-glaſſes that had the Image of the Sun imprinted upon them; and he ſaw that theſe Eſſences had ſo much Filthineſs adhering to them, and ſuch manifold Defects as he could not have conceiv'd. And he ſaw that they were afflicted with infinite Pains, which cauſed inceſſant Sighs and Groans; and that they were compaſs'd about with Torments, as thoſe who lie in a Bed are with Curtains; and that they were ſcorch'd with the fiery Veil of Separation*. But after a

† *As the Author has in the three foregoing Sections deſcrib'd the Condition of thoſe glorified Spirits, who continually enjoy the Beatifick Viſion; ſo in this he deſcribes the miſerable State of thoſe who are deprived of it,* i. e. *the Damn'd.*

* *I have omitted the following Paſſage, becauſe I could not well tell how to make it intelligible; the meaning of it in groſs, is ſtill to expreſs the miſerable Condition, and horrible Confuſion of thoſe Spirits which are ſeparated from the* Viſion of God. *However, I ſhall ſet it down in* Latin *out of Mr.* Pocock's *Tranſlation.* Et ferris diſcindi inter repellendum & attrahendum; vidit etiam hic alias Eſſentias, præter iſtas, quæ cruciabantur, quæ apparebant & deinde evaneſcebant, & connexæ erant & very

very little while his Senſes return'd to him again, and he came to himſelf out of this State, as out of an Extaſie; and his Foot ſliding out of this place, he came within ſight of this ſenſible World, and loſt the ſight of the Divine World, for there is no joining them both together in the ſame State. *For this World in which we live, and that other are like two Wives belonging to the ſame Husband; if you pleaſe one, you diſpleaſe the other.*

§. 94. Now, if you ſhould object, that it appears from what I have ſaid concerning this Viſion, that theſe ſeparated Eſſences, if they chance to be in Bodies of perpetual Duration, as the Heavenly Bodies are, ſhall alſo remain perpetually, but if they be in a Body which is liable to Corruption (ſuch an one as belongs to us reaſonable Creatures) that then they muſt periſh too, and vaniſh away, as appears from the Similitude of the Looking-glaſſes which I have us'd to explain it; becauſe the Image there has no Duration of it ſelf, but what depends upon the Duration

tum diſſolvebantur; & hic ſe cohibuit illaſque benè perpendit, & vidit ingentes terrores, & negotia magna, & turbam occupatam, & operationem, efficacem, & complanationem, & inflationem, & productionem, & deſtructionem. *The particulars of this Paſſage, would be beſt explain'd by the Commentators upon the* Aloran, *which I have no Opportunity of conſulting.*

of the Looking-glaſs; and if you break the Glaſs, the Image is moſt certainly deſtroy'd and vaniſhes. In anſwer to this I muſt tell you, that you have ſoon forgot the Bargain I made with you. For did not I tell you before that it was a narrow Field, and that we had but little room for Explication; and that *Words* however us'd, would moſt certainly occaſion Men to think otherwiſe of the thing than really it was? Now that which has made you imagine this, is, becauſe you thought that the Similitude muſt anſwer the thing repreſented in every reſpect. But that will not hold in any common Diſcourſe; how much leſs in this, where the Sun and its Light, and its Image, and the Repreſentation of it, and the Glaſſes, and the Forms which appear in them, are all of them things which are inſeparable from Body, and which cannot ſubſiſt but by it and in it, and therefore the very Eſſences of them depend upon Body, and they periſh together with it.

§. 95. But as for the Divine Eſſences and Heroick Spirits, they are all free from Body and all its Adherents, and remov'd from them at the utmoſt diſtance, nor have they any Connection or Dependance upon them. And the

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exiſting or not exiſting of Body is all one to them, for their ſole Connection and Dependance is upon that ONE TRUE NECESSARY SELF-EXISTENT BEING, who is the firſt of them, and the Beginning of them, and the Cauſe of their Exiſtence, and he perpetuates them and continues them for ever; nor do they want the Bodies, but the Bodies want them; for if they ſhould periſh, the Bodies would periſh, becauſe theſe Eſſences are the Principles of theſe Bodies. In like manner, as if a Privation of that ONE TRUE BEING could be ſuppos'd (far be it from him, for there is no God but him) all theſe Eſſences would be remov'd together with him, and the Bodies too, and all the ſenſible World, becauſe all theſe have a mutual Connection.

§. 96. Now, tho' the Senſible World follows the Divine World, as a Shadow does the Body, and the Divine World ſtands in no need of it, but is free from it, and independent of it, yet notwithſtanding this, it is abſurd to ſuppoſe a Poſſibility of its being annihilated, becauſe it follows the Divine World: But the Corruption of this World conſiſts in its being chang'd, not annihilated. And that glorious * Book ſpake, where there is no mention made of

* Alcoran, *Chap.* 81, *and* 101.

*Moving*

*Moving the Mountains, and making them like the World, and Men like Fire-flyes, and darkening the Sun and Moon; and Eruption of the Sea, in that day when the Earth shall be chang'd into another Earth, and the Heavens likewise.* And this is the Substance of what I can hint to you at present, concerning what *Hai Ebn Yokdhan* saw, when in that glorious State. Don't expect that I should explain it any farther with Words, for that is even impossible.

§. 97. But as for what concerns the finishing his History, that I shall tell you, God willing. After his return to the sensible World, when he had been where we have told you, he loath'd this present Life, and most earnestly long'd for the Life to come; and he endeavour'd to return to the same State, by the same means he had sought it at first, till he attain'd to it with less trouble than he did at first, and continu'd in it the second time longer than at the first. Then he return'd to the Sensible World; and then again endeavour'd to recover his Station, which he found easier than at the first and second time, and that he continu'd in it longer; and thus it grew easier and easier, and his Continuance in it longer and longer, time after time, till at last he could attain it when he pleas'd, and stay in it as long as he pleas'd. In this State he firmly kept

him

himself, and never retir'd from it, but when the Necessities of his Body requir'd it, which he had brought into as narrow a Compass as was possible. And whilst he was thus exercis'd, he us'd to wish that it would please God to deliver him altogether from this Body of his, which detain'd him from that State; that he might have nothing to do but to give himself up wholly to his Delight, and be freed from all that Torment with which he was afflicted, as often as he was forc'd to avert his Mind from that State, by attending on the Necessities of Nature. And thus he continu'd, till he was past the seventh Septenary of his Age; that is, till he was about fifty Years of Age, and then he happen'd to be acquainted with *Asâl*. The Narrative of which meeting of theirs, we shall now (God willing) relate.

§. 98. They say that there was an Island not far from that where *Hai Ebn Yokdhan* was born (no matter according to which of those two different Accounts they give of his Birth) into which one of those good Sects, which had some one of the antient Prophets (of pious Memory) for its Author, had retir'd. A Sect which us'd to discourse of all things in Nature, by way of Parable and Similitude, and by that means represent the Images of them to the Imagination, and fix the Impressions of

of them in Mens Minds, as is cuſtomary in ſuch Diſcourſes as are made to the Vulgar. This Sect ſo ſpread it ſelf in this Iſland, and prevail'd and grew ſo eminent, that at laſt the King not only embrac'd it himſelf, but oblig'd his Subjects to do ſo too.

§. 99. Now there were born in this Iſland, two Men of extraordinary Endowments, and Lovers of that which is Good; the Name of the one was *Asâl*, and the o-other *Salâman*, who meeting with this Sect, embrac'd it heartily, and oblig'd themſelves to the punctual Obſervance of all its Ordinances, and the daily Exerciſe of what was practis'd in it; and to this end they enter'd into a League of Friendſhip with each other. Now among other Paſſages contain'd in the Law of that Sect, they ſometimes made enquiry into theſe Words, wherein it treats of the Deſcription of the moſt High and Glorious God, and his Angels, and the Reſurrection, and the Rewards and Puniſhments of a future State. Now *Asâl* us'd to make a deeper Search into the inſide of Things, and was more inclin'd to ſtudy Myſtical Meanings and Interpretations. But as for his Friend *Salâman*, he kept cloſe to the literal Senſe, and never troubled himſelf with ſuch Interpretations, but refrain'd from ſuch curious Examination and Speculation of things.

How-

However, notwithſtanding this Difference, they both were conſtant in performing thoſe Ceremonies requir'd, and in calling themſelves to an account, and in oppoſing their Affections.

§. 100. Now there were in this Law ſome Paſſages which ſeem'd to exhort Men to Retirement and a ſolitary Life, intimating that Happineſs and Salvation were to be attain'd by it; and others which ſeem'd to encourage Men to Converſation, and the embracing Human Society. *Asâl* gave himſelf up wholly to Retirement, and thoſe Expreſſions which favour'd it were of moſt weight with him, becauſe he was naturally inclin'd to Contemplation, and ſearching into the Meanings of Things; and his greateſt hope was, that he ſhould beſt attain his End by a ſolitary Life. *Salâman*, on the other ſide, applied himſelf to Converſation, and thoſe Sayings of the Law which tended that way, went the fartheſt with him; becauſe he had a natural Averſion to Contemplation, and nice ſifting of things. And he thought that Converſation did drive away evil Thoughts, and baniſh'd that Diverſity of Opinions which offer'd themſelves to his Mind, and kept him from the Suggeſtions of evil Thoughts. In ſhort, their Diſagreement in this particular, was the occaſion of their parting.

§. 101. Now

§. 101. Now *Asâl* had heard of that Iſland, in which we have told you that *Hai Ebn Tokdhan* had his Breeding. He knew alſo its Fertility and Conveniences, and the healthful Temper of the Air, ſo that it would afford him ſuch a commodious Retirement as he had in his Wiſhes. Thither he reſolv'd to go, and withdraw himſelf from all manner of Converſation, the remaining part of his Days. So he took what Subſtance he had, and with part of it he hir'd a Ship to convey him thither, the reſt he diſtributed among the poor People, and took his leave of his Friend *Salâman*, and went aboard. The Mariners tranſported him to the Iſland, and ſet him aſhore and left him. There he continu'd ſerving God, and magnifying him, and ſanctifying him, and meditating upon his glorious Names and Attributes, without any Interruption or Diſturbance. And when he was hungry, he took what he had occaſion for to ſatisfie his Hunger, of ſuch Fruits as the Iſland afforded, or what he could hunt. And in this State he continu'd a while, in the mean time enjoying the greateſt Pleaſure imaginable, and the moſt entire Tranquillity of Mind, ariſing from the Converſe and Communication which he had with his Lord; and every Day experiencing his Benefits and precious Gifts, and his bringing eaſily to his hand ſuch things as

as he wanted, and were neceſſary for his Support, which confirm'd his Belief in him, and was a great Refreſhment to him.

§. 102. *Hai Ebn Yokdhan*, in the mean time, was wholly immers'd in his ſublime Speculations, and never ſtirr'd out of his Cell but once a Week, to take ſuch Proviſion as firſt came to hand. So that *Asâl* did not light upon him at firſt, but walk'd round the Iſland, and compaſs'd the Extremities of it, without ſeeing any Man, or ſo much as the Footſteps of any: Upon which account his Joy was increas'd, and his Mind exceedingly pleas'd, in regard of his compaſſing that which he had propos'd to himſelf, namely, to lead the moſt retired Life that was poſſible.

§. 103. At laſt it happen'd, one time that *Hai Ebn Yokdhan* coming out to look for Proviſion in the the ſame place whither *Asâl* was retired, they ſpy'd one another. *Asâl*, for his part, did not queſtion but that it was ſome religious Perſon, who for the ſake of a ſolitary Life, had retir'd into that Iſland, as he had done himſelf, and was afraid, leſt if he ſhould come up to him, and make himſelf known, it might ſpoil his Meditation, and hinder his attaining what he hop'd for. *Hai Ebn Yokdhan* on the other ſide could not imagine what it was, for of all the Creatures he had ever beheld in his whole Life, he had never

ſeen

ſeen any thing like it. Now *Asâl* had a black Coat on, made with Hair and Wool, which *Hai Ebn Yokdhan* fancied was natural, and ſtood wondring at it a long time. *Asâl* ran away as hard as he could, for fear he ſhould diſturb his Meditation; *Hai Ebn Yokdhan* ran after him, out of an innate deſire he had to know the Truth of Things. But when he perceiv'd *Asâl* make ſo much haſte, he retir'd a little and hid himſelf from him; ſo that *Asâl* thought he had been quite gone off, and then he fell to his Prayers, and Reading, and Invocation, and Weeping, and Supplication, and Complaining, till he was altogether taken up, ſo as to mind nothing elſe.

§. 104. In the mean time *Hai Ebn Yokdhan* ſtole upon him by degrees, and *Asâl* took no notice of him, till he came ſo near as to hear him read and praiſe God, and obſerv'd his humble Behaviour, and his Weeping, and heard a pleaſant Voice and diſtinct Words, ſuch as he had never obſerv'd before in any kind of Animals: Then he look'd upon his Shape and Lineaments, and perceiv'd that he was of the ſame Form with himſelf, and was ſatisfied that the Coat he had on, was not a natural Skin, but an artificial Habit like his own. And when he obſerv'd the Decency of his humble Behaviour, and his Supplication and Weeping, he did not at all queſtion

but

but that he was one of those Essences which had the Knowledge of the TRUE ONE; and for that Reason he had a Desire to be acquainted with him, and to know what was the matter with him, and what caus'd this Weeping and Supplication. Whereupon he drew nearer to him, till *Asâl* perceiving it, betook himself to his Heels again, and *Hai Ebn Yokdhan* (answerably to his Vigour and Power both of Knowledge and Body, which God had bestow'd upon him) pursu'd him with all his Might, till at last he overtook him and seiz'd on him, and held him fast, so that he could not get away.

§. 105. When *Asâl* look'd upon him, and saw him cloath'd with the Skins of wild Beasts with the Hair on, and his own Hair so long as to cover a great part of his Body, and observ'd his great Swiftness and Strength, he was very much afraid of him, and began to pacifie him with stroaking him, and entreating him, but *Hai Ebn Yokdhan* did not understand one word he said, nor knew any thing of his meaning, only he perceiv'd that he was afraid, and endeavour'd to allay his Fear with such Voices as he had learn'd of some of the Beasts, and stroak'd his Head, and both Sides of his Neck, and shew'd Kindness to him, and express'd a great deal of Gladness and Joy; till at last *Asâl*'s Fear was

laid aſide, and he knew that he meant him no harm.

§. 106. Now *Asâl* long before, out of his earneſt Deſire of ſearching into the meaning of Things, had ſtudied moſt Languages, and was well skill'd in them. So he began to ſpeak to *Hai Ebn Yokdhan* in all the Languages which he underſtood, and ask him Queſtions concerning his way of Life, and took pains to make him underſtand him; but all in vain, for *Hai Ebn Yokdhan* ſtood all the while wondring at what he heard, and did not know what was the meaning of it, only he perceiv'd that *Asâl* was pleas'd, and well-affected towards him. And thus they ſtood wondring one at another.

§. 107. Now *Asâl* had by him ſome Remainder of the Proviſion which he had brought along with him, from the inhabited Iſland from whence he came; and he offer'd it to *Hai Ebn Yokdhan*, who did not know what to make on't, for he had never ſeen any ſuch before. Then *Asâl* eat ſome of it himſelf, and invited *Hai Ebn Yokdhan* by Signs to eat too. But *Hai Ebn Yokdhan* bethought himſelf of thoſe Rules which he had preſcrib'd to himſelf, as to matter of Diet; and not knowing the Nature of that which he offer'd him, nor whether it was lawful for him to partake of it or not, he refus'd it. *Asâl* ſtill continu'd urgent,

and

and invited him kindly: Now *Hai Ebn Yokdhan* had a great Deſire to be acquainted with him, and was afraid that his continuing too ſtiff in his Refuſal, might alienate his Affections from him; ſo he ventur'd upon it, and eat ſome. And when he had taſted of it, and lik'd it, he perceiv'd that he had done amiſs, in breaking thoſe Promiſes which he had made to himſelf concerning Diet. And he repented himſelf of what he had done, and had Thoughts of withdrawing himſelf from *Asâl*, and retreating to his former State of Contemplation.

§. 108. But the *Viſion* did not eaſily appear to him at firſt, upon which he reſolv'd to continue with *Asâl* in the ſenſible World, till he had thoroughly ſatisfied himſelf concerning him, that ſo when he had no further Deſire towards him, he might apply himſelf to his former Contemplations without any Interruption. Wherefore he applyed himſelf to the Society of *Asâl*, who perceiving that he could not ſpeak, was ſecure of any Damage that might come to his Religion, by keeping Company with him; and beſides, had Hopes of teaching him Speech, Knowledge and Religion, and by that means, of obtaining a great Reward, and near Approach to God. He began therefore to teach him how to ſpeak; firſt, by ſhewing

him particular Things, and pronouncing their Names, and repeating them often, and perſwading him to ſpeak them; which he did, applying every Word to the Thing by it ſignified, till he had taught him all the *Nouns*, and ſo improv'd him by degrees, that he could ſpeak in a very ſhort time.

§. 109. Then *Asâl* began to enquire of him concerning his way of Living, and from whence he came into that Iſland? And *Hai Ebn Yokdhan* told him, that he knew nothing of his own Original, nor any Father or Mother that he had, but only that *Roe* which brought him up. Then he deſcrib'd to him his manner of Living, from firſt to laſt, and by what degrees he advanc'd in Knowledge, till he attain'd the *Union with God*. When *Asâl* heard him give an Account of thoſe Truths, and thoſe Eſſences which are ſeparate from the Senſible World, and which have the Knowledge of that TRUE ONE, (whoſe Name be prais'd); and heard him give an account of the Eſſence of that TRUE ONE, and deſcribe, as far as was poſſible, what he witneſs'd (when he had attain'd to that Union) of the Joys of thoſe who are near united to God, and the Torments of thoſe who are ſeparated from him. He made no donbt but that all thoſe things which are contain'd in the Law of God [*i. e.* the *Alcoran*]

*Alcoran*] concerning his Command, his Angels, Books and Meſſengers, the Day of Judgment, Paradiſe and Hell, were Reſemblances of what *Hai Ebn Yokdhan* had ſeen; and the Eyes of his Underſtanding were open'd, and he found that the †*Original* and the *Copy* did exactly agree together. And the ways of Myſtical Interpretation became eaſie to him, and there appear'd nothing difficult to him in thoſe Precepts which he had receiv'd, but all was clear; nor any thing ſhut up, but all was open; nor any thing profound, but all was plain. By this means his intellectual Faculty grew ſtrong and vigorous, and he look'd upon *Hai Ebn Yokdhan* with Admiration and Reſpect, and aſſur'd himſelf that he was one of the Saints of God, *which have no Fear upon them, neither ſhall*

† *The Arabick Words*, Watathâbaka indaho' 'lmekoûl w'almenkoûl *ſignify*, And that which was underſtood agreed with that which was copied. *But becauſe that way of expreſſing it is obſcure, I have choſe rather to leave the Arabick Word, and expreſs the Senſe, which is this.* Hai Ebn Yokdhan, *having no Advantages of Education, had acquir'd all his Knowledge by ſingular Induſtry and Application, till at laſt he attain'd to the Viſion of God himſelf, by which means he ſaw all things relating to a future State*, viz. *by beholding in God the Architypal Ideas, of which all things created, and whatſoever is reveal'd to us, are ſuppos'd to be Copies. Now* Asâl, *by converſing with him, found, that the* Mekoul, *i. e. what* Hai Ebn Yokdhan *ſaw by this ſort of Speculation*; *and the* Menkoul, *i. e. what* Asâl *had learn'd out of the* Alcoran, *and the Tradition of the Prophets*, did exactly anſwer one the other, as a Copy does its Original.

*they ſuffer Pain.* Upon which he addreſs'd himſelf to wait upon him, and imitate him, and to follow his Direction in the Performance of ſuch Works as he had occaſion to make uſe of; namely, thoſe legal ones which he had formerly learn'd from his own Sect.

§. 110. Then *Hai Ebn Tokdhan* began to enquire of him concerning his Condition and manner of living, and *Asâl* gave him an account of the Iſland from whence he came, and what manner of People inhabited it, and what ſort of Life they led before that religious Sect, which we mention'd, came among them, and how it was now, ſince the coming of that Sect. He alſo gave him an Account of what was deliver'd in the Law [*i. e. Alcoran*] relating to the Deſcription of the Divine World, Paradiſe and Hell, and the Awakening and Reſurrection of Mankind, and their gathering together to Judgment, and the Balance and the Way. All which things *Hai Ebn Tokdhan* underſtood very well, and did not find any of them diſagreeable to what he had ſeen, when in that noble Station; and he knew that † he that had deſcribed theſe Things, and given an account of them, had given a true Account, and was a Meſſenger ſent from his Lord; and he

† *Mahomet.*

be-

believ'd him, and affirm'd his Veracity, and bore Witneſs to his Meſſage.

§. 111. Then he began to ask him concerning the Precepts which the Meſſenger of God had deliver'd, and the Rites of Worſhip which he had ordain'd. And *Asâl* told him of *Prayer*, *Alms*, *Faſting* and *Pilgrimage*, and ſuch other External Obſervances, which he receiv'd and practis'd, and took upon himſelf, in Obedience to his Command, of whoſe Veracity he was very well aſſured. Only there were two things ſtuck in his Mind, which he wonder'd at, and could not comprehend wherein the Wiſdom of them did conſiſt. The one was, why this Meſſenger of God, in deſcribing moſt things which relate to the Divine World, us'd to expreſs them to Men by Parables or Similitudes, and wav'd a perſpicuous Explication of them; by which occaſion'd Men in a great Meaſure to fall into that Error of aſſerting a Corporeity in God, and believing Things of that *TRUE* Being, from which he is abſolutely free; and ſo in like manner, concerning thoſe Things which relate to the Rewards and Puniſhments of a Future State. The other was, why he went no farther than theſe Precepts and Rites of Worſhip, but gave Men leave to gather Riches, and allow'd them a Liberty as to matter of Food; by which means they

employ'd themſelves about vain Things, and turn'd away from the Truth. Whereas his Judgment was, that no Body ought to eat any thing, but only juſt to keep him alive; and as for Riches, he had no Opinion of them at all. And when he ſaw what was ſet down and preſcrib'd in the Law, with Relation to Wealth, as Alms, and the Diſtribution of them, and Trading and Uſury, Mulcts and Puniſhments; theſe things ſeem'd all very odd to him, and he judg'd them ſuperfluous; and ſaid, that if Men underſtood Things aright, they would lay aſide all theſe vain Things, and follow the Truth, and content themſelves without any thing of all this; and that no Man would challenge ſuch a Propriety in Riches, as to have Alms ask'd of him, or to cauſe his Hands to be cut off, who privily ſtole them; or their Lives to be taken away, who had openly robb'd him.

§. 112. Now that which prompted him to this Perſuaſion, was this, that he thought all Men were indu'd with an ingenuous Temper, and penetrating Underſtanding, and a Mind conſtant to itſelf; and was not aware how blockiſh and ſtupid they were, how ill-adviſ'd, and inconſtant in their Reſolutions; inſomuch, that they are like Brute Beaſts, nay, more apt to wander out of the way

the way. Since therefore he was greatly affected with Pity towards Mankind, and desir'd that he might be an Instrument of their Salvation; a Resolution came into his Mind of going over to them, todeclare and lay before them the Truth. This Intention of his he communicated to his Friend *Asâl*, and ask'd him if there could possibly be any way contriv'd to come at them.

§. 113. But *Asâl* told him what sort of People they were, and how far from an ingenuous Temper, and how averse from obeying the Commands of God; but he had no Notion of that, but still his Mind was intent upon that which he hop'd to compass. And *Asâl* desir'd that it would please God, by his means, to direct some of his Acquaintance which were of a more pliable Temper than the rest, and had more Sincerity in them, into the right way. So then he was ready to further the Design and Endeavour of *Hai Ebn Yokdhan*. Upon which they resolved to keep close to the Sea Shore, without stirring from it either Day or Night, till God should please to afford them an Opportunity of crossing the Sea. And all the while they were intent upon this, they continu'd praying to God to direct them in this their Business, and bring it to an happy Issue.

§. 114. At last, as God (whose Name be prais'd) would have it, it happen'd, that

that a Ship which had loſt her Courſe, was driven by the Wind and Water upon the Shore of that Iſland; and as it drew nearer to Land, they who were in it, ſeeing two Men upon the Shore, made towards them. Then *Asâl* ſpoke to them, and deſir'd them to carry him and his Companion along with them in the Ship; to which they conſented, and took them into the Ship, and it pleas'd God to ſend them a fair Wind, which, in a ſhort time, carried them to the Iſle which they deſir'd. There they landed, and went into the City; and *Asâl*'s Friends came all about him, and he gave 'em an account of *Hai Ebn Yokdhan*, and his manner of living; ſo that People flock'd to him from every ſide, and admir'd and reverenc'd him. Then *Asâl* told him that this Sect was ſuperiour to all other ſorts of Men in Knowledge and Sagacity; and that if he could not work upon them, there were much leſſer Hopes of doing any Good upon the Vulgar.

§. 115. Now *Salâman* (*Asâl*'s Friend, who we told you choſe Converſation, rather than Solitude and Retirement, which he judg'd unlawful) was Prince and Sovereign of this Iſland. So *Hai Ebn Yokdhan* began to teach them, and explain the Myſteries of Wiſdom to them; but ſo ſoon as e'er he began to raiſe his Diſcourſe above External Things a little, and to inculcate that,

that, the contrary whereof had been ſettled, and deeply rooted in their Minds; they began to withdraw themſelves from him, and their Minds had an Abhorrence for what he ſpake. And though they carried themſelves civilly to him, both becauſe he was a Stranger, and out of the Obſervance which they thought due to their Friend *Asâl*, yet they were angry with him inwardly in their Hearts. However, he continu'd reaſoning with them mildly Night and Day, and teaching them the TRUTH, both in Private and Publick, which only increas'd their Hatred towards him, and made them avoid his Company, though otherwiſe they were Lovers of Goodneſs, and deſirous of Truth. However, through the Defect of their Nature, they did not ſearch for it after the right manner, nor apprehend it as they ſhould do; but ſought the Knowledge of it after the common way, like the reſt of the World. So that he deſpaired of doing any Good upon them, and all his Hopes of amending them were defeated, becauſe they were not willing to receive what he taught them.

§. 116. And afterwards, taking a View of the ſeveral Ranks and Orders of Men, he perceiv'd that every ſort of them plac'd their Delight in thoſe Things which they poſſeſs'd at preſent, and that their Appetites

tites were their God, and that they loſt themſelves in gathering up the little Things of this World; and that the Deſire of getting more, kept them employ'd till they came to their Graves; and that all good Counſel was loſt upon them; and that diſputing with them had only this Effect, that it made them the more obſtinate. And as for Wiſdom, there was no way for them to attain it, neither had they any Share in it. * *For Folly has over-whelmed them, and what they have ſought after, has covered their Hearts like Ruſt; God has ſealed up their Hearts and their Ears, and their Eyes are dim, and they ſhall have ſore Puniſhment.*

§. 117. When therefore he ſaw them compaſs'd about with the Curtains of Puniſhment, and cover'd with the Darkneſs of the Veil; and that all of them (a few only excepted) minded their Religion no otherwiſe, but with regard to this preſent World; and caſt the Obſervance of religious Performances behind their Backs, notwithſtanding the Eaſineſs of them, and ſold them for a ſmall Price; and that their Merchandize and Trading diverted them from thinking upon God, ſo that they had no fear of † *that Day in which both their*

* *Alcoran, Chap.* 2. and 83.

† *This is an Expreſſion taken out of the* Alcoran, *and is deſign'd to expreſs the Confuſion which the Wicked ſhall be in at the Day of Judgment.*

*Hearts*

*Hearts and Eyes ſhall be turn'd round*; he was fully ſatisfied, that it was to no purpoſe to ſpeak to them plainly, neither that it was expedient any Works ſhould be enjoin'd them beyond this Meaſure; and that the greateſt Benefit which accru'd to the common ſort of Men by the Law, was wholly plac'd in Relation to Things of this World, *viz.* that they might be in a comfortable way of Living, and that no Man might invade another's Property; and that there was but here and there one that attain'd to Happineſs hereafter; namely, ſuch an one as made it his Buſineſs in this World to provide for another, and took due care about it, and was a Believer: But that Hell was the Place for him that err'd from the Truth, and preferr'd the Life of this preſent World before it. And what Labour can be greater, or what Miſery more compleat than his, who works, if you obſerve, from the time he awakes, till he goes to ſleep again, you will find that he does nothing but what tends to the attaining of ſome one or other of theſe vile ſenſible Things; namely, either Riches, to heap them up; or Pleaſure, which he may take; or Luſt, which he may ſatisfie; or Revenge, whereby he may pacifie his Mind; or Power, to defend himſelf; or ſome outward Work commanded by the Law, whereof he may make

make a vain-glorious Shew; or whereby he may ſave his own Neck? * *Now all theſe things are Darkneſs upon Darkneſs in the Depth of the Sea, neither is there any of you that doth not enter in thither, for ſuch is the unchangeable Decree of the Lord.*

§. 118. And when he underſtood the Condition of Mankind, and that the greateſt part of them were like Brute Beaſts, he knew that all Wiſdom, Direction and good Succeſs, conſiſted in what the Meſſengers of God had ſpoken, and the Law deliver'd; and that there was no other way beſides this, and that there could be nothing added to it; and that there were Men appointed to every Work, and that every one was beſt capable of doing that unto which he was appointed by Nature. That this was God's way of dealing with thoſe which were gone before, and that there is no Change in his way. Whereupon returning to *Salâman* and his Friends, he begg'd their Pardon for what he had ſaid to them, and deſir'd to be excus'd, and told them that he was of the ſame Opinion with them, and went on in the ſame way, and perſuaded them to ſtick firmly to their Reſolution of keeping within the Bounds of the Law, and the Performance of the External Rites, and that

* *Alcoran*, Chap. 24 and 19.

they

they ſhould not much dive into the Things that did not concern them: and that in doubtful Things they ſhould give Credit, and yield their Aſſent readily; and that they ſhould abſtain from novel Opinions, and from their Appetites, and follow the Examples of their pious Anceſtors, and forſake Novelties, and that they ſhould avoid that neglect of religious Performances which was ſeen in the vulgar ſort of Men, and the Love of the World, which he principally caution'd them againſt. For both he and his Friend *Asâl* knew that this tractable, but defective ſort of Men, had no other way in the World to eſcape, but only by this means; and that if they ſhould be rais'd above this to curious Speculations, it would be worſe with them, and they would not be able to attain to the Degree of the Bleſſed, but would fluctuate and be toſs'd up and down, and make a bad End. But on the contrary, if they continu'd in that State in which they were till Death overtook them, they ſhould be happy, and ſtand on the right Hand: But as for thoſe that out-went them, they ſhould alſo take place of them, and that they ſhould be the next.

§. 119. So they took their leave and left them, and ſought for an Opportunity of returning to their Iſland, till it pleas'd God to help them to a Conveniency of paſſing.

And

And *Hai Ebn Yokdhan* endeavour'd to attain to his lofty Station, by the ſame means he had ſought it at firſt, till he recover'd it; and *Asâl* followed his Steps, till he came near him, or wanted but very little of it; and thus they continu'd ſerving God in this Iſland till they died.

§. 120. And this is that (God aſſiſt thee and us by his Spirit) which we have receiv'd of the Hiſtory of *Hai Ebn Yokdhan*, *Asâl* and *Salâman*; which comprehends ſuch Choice of Words, as are not found in any other Book, nor heard in common Diſcourſe. And it is a piece of hidden Knowledge which none can receive, but thoſe which have the Knowledge of God, nor can any be ignorant of it, but thoſe which have not. Now we have taken a contrary Method to our pious Anceſtors, as to their Reſervedneſs in this Matter, and Sparingneſs of Speech. And the Reaſon which did the more eaſily perſuade me to divulge this Secret, and tear the Veil, was, becauſe of the corrupt Notions which ſome Pretenders to Philoſophy in our Age have broach'd and ſcatter'd, ſo that they are diffus'd through ſeveral Countries, and the Miſchief which ariſes from thence is become Epidemical. Fearing therefore leſt thoſe weak ones, who reject the Tradition of the Prophets (of Bleſſed Memory) and make choice of that which is deliver'd them

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by Fools, ſhould imagine that theſe Opinions are that Secret, which ought to be with-held from thoſe who are not worthy or capable of it, and ſo their Deſire and Study of theſe Opinions ſhould be increas'd. I have thought good to give them a Glimpſe of this Secret of Secrets, that I might draw them into the right Way, and avert them from this other. Nevertheleſs, I have not ſo deliver'd the Secrets which are comprehended in theſe few Leaves, as to leave them without a thin Veil or Cover over them, which will be eaſily rent by thoſe who are worthy of it; but will be ſo thick to him, that is unworthy to paſs beyond it, that he ſhall not be able to get through it. And I deſire of thoſe my Brethren who ſhall ſee this Diſcourſe, that they would excuſe me for being ſo eaſily induc'd to explain it, and ſo free in the Deſcription of it; ſeeing I had not done ſo, if I had not been elevated to ſuch Heights, as tranſcend the Reach of Humane Sight. And I was willing to expreſs it in eaſie Terms, that I might diſpoſe Men, and raiſe a Deſire in them to enter into the right Way. And I beg of God Pardon and Forgiveneſs, and that he would pleaſe to bring us to the true and certain Knowledge of himſelf, for he is gracious and liberal

of his Favours. *Peace be to thee, my Brother, whose Promotion is decreed, and the Mercy and Blessing of God be upon thee.*

*Praise be to God alone.*

*The End.*

# APPENDIX.

In which the

AUTHOR'S NOTION concerning the Poſſibility of a Man's attaining to the true Knowledge of GOD, and Things neceſſary to Salvation, without the Uſe of external Means, is briefly conſider'd.

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*APPEN-*

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# *APPENDIX*, &c.

§. I. THO' the preceeding Hiſtory, upon the account of the lively Image and Repreſentation which it gives of unſpotted Virtue, unfeigned Love of God, and Contempt of the Things of this Life, does very well deſerve to be read: So, as it contains ſeveral things co-incident with the Errors of ſome Enthuſiaſts of theſe preſent Times, it deſerves to be conſider'd. Upon which Account, I had no ſooner ſuffer'd my ſelf to be perſwaded to undertake the Tranſlation of this Book, than I determin'd to ſubjoin ſome Reflections upon ſuch part of it as ſeem'd to me moſt worthy of Conſideration. Leſt otherwiſe, that Book, which was by me deſign'd for the Innocent, and not altogether unprofitable Diverſion of the Reader, might accidentally prove a means of leading ſome into Error, who are not capable of judging aright; and of confirming others in their Miſtakes, who, through their own Weakneſs, or the Prejudice of a bad Education, have the Misfortune to be led out of the way.

way. And I was the more willing to do it, becauſe there has been a bad Uſe made of this Book before.

§.2. There are a great many Errors both in his *Philoſophy* and *Divinity*: And it was impoſſible it ſhould be otherwiſe, the one being altogether *Ariſtotelian*, the other *Mahometan*. I ſhall paſs over the greateſt part of them, as not being likely to do any harm; and confine my ſelf chiefly to the Examination of this Fundamental Error of my Author, *viz.* * *That God has given ſuch a Power or Faculty to Man, whereby he may, without any external Means, attain to the Knowledge of all things neceſſary to Salvation, and even to the Beatifick Viſion it ſelf, whilſt in this State*: In doing which I ſhall ſtill have regard to the Errors receiv'd concerning theſe things in the preſent Age.

§. 3. In order to this I ſhall examine the Ways and Means by which the People of God in all Ages, came to the Underſtanding of his Will. Now 'tis evident, from the abſurd Notions which the ancient Heathens had of the Deity, and their Idolatry, that Mankind was ſo far degenerated and deprav'd, that they had loſt the true Knowledge of God, and of his Attributes, and conſequently were igno-

* *See* §. 84, 85, &c.

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rant of their Duty towards him; for which reaſon, God was pleas'd, out of his infinite Love and Mercy towards Mankind, to ſend at ſundry times *Prophets*; that is, Men who were inſpir'd by the *Holy Spirit*, and had the Will of God *immediately* reveal'd to them; to the end that they might inſtruct others how to ſerve him (the ancient Tradition receiv'd from our firſt Parents, and thoſe good Men which ſucceeded them, being now almoſt worn out, and over-grown by the increaſing Wickedneſs of the World) and thereby avoid thoſe Judgments which would otherwiſe infallibly overtake them, if they continu'd in Impenitence and Diſobedience.

§. 4. This was the Means which the Generality of the People of God had to know his Will. They receiv'd it from the *Prophets*, who had it *immediately* from God. So that the Difference of their Knowledge conſiſted in the Manner of their receiving of it, not in the Things receiv'd, which were the ſame both to the *Prophets* and the *People*. Only the *Prophets* receiv'd it *immediately*, but not the *People*: for then conſequently they would all have been Prophets, which it is plain they were not.

§. 5. And when it had pleas'd God to give a clearer and fuller Revelation of his

Will

Will to the Prophet *Moſes*; what was deliver'd to him, was committed to the Care of the Prieſts, of whom both King and People were oblig'd to learn their Duty. Deut. xvii. 18. *And it ſhall be when he ſitteth upon the Throne of his Kingdom, that he ſhall write him a Copy of this Law in a Book, out of that which is before the Prieſts the Levites, and it ſhall be with him, and he ſhall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the Words of this Law, and theſe Statutes, to do them.* And Malachi xi. 7. *The Prieſts Lips ſhould preſerve Knowledge, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.* So that they were not to ſeek after any other more perfect manner of Worſhip, than what was deliver'd in that Book, nor to expect that thoſe Truths or Precepts which were contain'd in it, ſhould be reveal'd to them anew, either by any Prophet living in their time, or by *immediate Revelation*; but to draw all their Inſtructions from the aforeſaid Helps. And accordingly we never find any of the Prophets making any Alteration in the Law, or calling the People to a more perfect way of Worſhip. From whence 'tis plain that they were well aſſur'd of its Sufficiency, till the *Meſſias*, who was to compleat it ſhould come; and their never bidding the People

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to look for any other way of teaching than what was to be had from that Book, and the Mouth of the Prieſts, proves evidently that they knew thoſe means to be ſufficient.

§. 6. Thus we have ſeen which way the generality of the People of God were taught; let us now examine by what means the Prophets attain'd their Faculty of Propheſying. and wherein it did conſiſt. Now it is moſt certain that the Faculty of Propheſying cannot be attain'd by any Application or Improvement of our Abilities whatſoever, but depends wholly and entirely upon the poſitive Will of God, who upon important and weighty Occaſions, in his own due time, and to ſuch Perſons as ſeem beſt in his infinite Wiſdom, does ſend ſuch as he is pleas'd to ſet apart and qualifie for that Service, by the Inſpiration of his Holy Spirit. * *For Prophecy came not in old time by the Will of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.* It muſt not denyed, but that a ſober, righteous and godly Life, a Heavenly Converſation, and the keeping our ſelves pure both in Body and Spirit, are excellent Means to invite the Holy Spirit to dwell in and abide with us. And this is agreeable to right Notions of the Purity of

* 2 *Pet.* 1. 21.

God,

God, and his Love of that which is Good, and Abhorrence of that which is Evil: It is confirm'd by right Reason, the Testimony of ancient Churches and Holy Scripture it self. But then the Question is, How does God dwell in those that are his? Certainly, not so as to make Prophets of them, but to strengthen them in their Holy Resolutions, and enable them to perform such Things as tend most to his Glory, and their own Salvation. And upon a due Examination, we shall find that this is all which the greatest number by far of Godly Men ever attain'd; who notwithstanding must by no means be accus'd of Slothfulness in not approving their Talent, nor of being wanting in their Endeavours to make the nearest Approaches to God that they were capable of.

§. 7. This will appear further, if we consider that those means which were us'd by Holy Persons of Old, in order to the Improvement of themselves or others, in the Exercise of Piety and Religion, cannot upon any account be reckon'd as means of their becoming Prophets. Tho' *Samuel* was dedicated to the Service of God from his Birth, and it pleas'd God to chuse him for a Prophet; yet there is no question to be made, but that there were several others so dedicated, which did never prophesy.

Tho'

Tho' *Daniel* was heard * *from the first day that he did set his Heart to understand, and to chasten himself before God*, and had an Angel sent to him with a Revelation, yet cannot that disciplining of himself be in any wise accounted a Cause of that Revelation; for if it were, the same Method would produce the same Effect in another Man. And tho' there were particular Advantages in being a Member of the College of *Prophets*; as the Prophet † *Amos* intimates, where he says, *I was no Prophet, nor a Prophet's Son* (which must be interpreted *The Scholar of a Prophet*, for the Scholars of the Prophets are always call'd *Sons of the Prophets* in Scripture) yet none of these Means were sufficient to help Men to the Gift of Prophecy. The pious Parents thought it a very good way of improving their Children in the Fear and Love of God, and the Knowledge of his Will, to have them brought up under those Holy and Exemplary Men the Prophets; and accordingly they waited upon them, went on Errands and did their Service; at the same time enjoying the great Advantage of their Example and Discourse. And according to their Example, even after Prophesy was ceas'd among the *Jews*, the eminent Men and chief Doctors of the

* *Dan.* x. 12. † *Amos* vii. 14.

Law

Law had their Scholars and Diſciples, more or fewer, according to the Credit and Eſteem of the Maſter. So that our Bleſſed Saviour's chuſing his twelve Diſciples, was no new thing among the *Jews*, but had been practis'd all along, ſince thoſe Schools of the Prophets. But never did any one imagine, that theſe means of Diſcipline, or any other, were Steps to the attaining the Gift of Prophecy, which always depended, not upon Mens Acquirements or Improvements in that which is good, but upon the *poſitive Will of God*.

§. 8. Now, if, as appears from what is already ſaid, God has not afforded to Man, any Means whereby he can attain to the more inferior Degree of Prophecy, which conſiſts in having only ſome part of his Will reveal'd; and that not conſtantly or habitually, but as occaſion ſerves: How vain and fond is it then for any one to imagine that he has given him a Capacity of enjoying his Preſence as he is, and of * ſeeing all things in him? Which is as much above the Attainments of the greateſt Prophets, as theirs is above the weakeſt of Men. For if we conſider we ſhall find that the Prophets Buſineſs conſiſted in de-

* *By* ſeeing all things in God, *I have no regard to Mr.* Malebranch's *Notion, but only to that of our Author.* See §. 90, *&c.*

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livering a particular Meſſage to one or more; the Contents of which ſometimes they receiv'd † by Day, which ſort of Viſion is call'd מחזה *Machazeh*, or, מראה *Mareeh*, or elſe by Night in a Dream, and this was call'd חלום *Hhalôm*, *a Dream*, or חזיון הלילה *Hezyon Hallaiyelah*, *a Nocturnal Viſion*. But what is either or both theſe to the Intuition of the Divine Preſence? There is as much Difference, as there is between a great Courtier and a Favourite, who when he pleaſes, enjoys the Preſence of his Prince, and one who is now and then ſent by him on an Errand. And yet to ſuch a degree of Enthuſiaſm have ſome gone, as our Author here in particular, and ſeveral more of the ſame ſtrain in thoſe former Ages, and the *Quietiſts* and other *Myſticks* and Enthuſiaſts in our times, that nothing will down with him leſs than the Intuition of the Divine Being, and they deſpiſe * *Meditation*, as a mean thing, and too much below one that aſpires to Perfection. And this, it ſeems, is attainable by Application and continued Exerciſe; whereby they have at once ſet all Mankind in a Capacity of out-doing infinitely the ancient Prophets, who if they had known any thing of this way, certainly would

† *Maimonides in Pocockii Portal Moſis*, p. 171.

* *See the Letter concerning the Quietiſts, printed with the B. of* Sarum's *Letters.*

not

not have been ſo ſparing of it in their Writings, eſpecially when their Buſineſs was to labour for the Benefit and Inſtruction of Mankind. But there is not one word in all their Writings which favours this Opinion, from whence we may ſafely conclude, that they had no ſuch Notion; and yet it muſt not be in the leaſt doubted, but that they were throughly acquainted with the Will of God, and knew more of his ſecret Counſel than any other Men in the World whatſoever.

§. IX. It muſt needs be acknowledg'd by us Chriſtians, as well as by the Jews, that *Moſes* was, without Controverſie, the the greateſt Prophet that ever appear'd upon Earth before our Saviour's time, and had the moſt frequent and greateſt Revelations of the Divine Will. For tho' it was a ſingular Favour which God vouchſafed the other Prophets, in communicating to them ſome of the Secrets of his Purpoſes; yet *Moſes* was the Man whom God choſe to be the Inſtrument of the Deliverance of his People *Iſrael*, by ſuch convincing Signs and Wonders, as were undeniable Evidences of the Divine Power by which they were wrought, and who was not only to be God's Meſſenger to his People in ſome few Particulars, but the immediate Receiver of that Law, and all the Oeconomy, both Eccleſiaſtical and Civil, by which God's

People were to be govern'd without any Addition or Diminution, ſo many hundred Years, till the Coming of the promis'd *Meſſias*. God himſelf bears Witneſs to this, *Numb.* xii. 6. *If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a Dream. My Servant Moſes is not ſo, who is faithful in all mine Houſe. With him will I ſpeak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord ſhall he behold.* Now *Moſes* had not been faithful in God's Houſe, if he had not reveal'd the whole Will of God to his People, as it was deliver'd to him; which moſt certainly he did. But how? Why, he commands the People thus, *Deut.* vi. 17. *You ſhall diligently keep the Commandments of the Lord your God, and his Teſtimonies and his Statutes which he hath commanded thee*; which were, no doubt, the very ſame which he had receiv'd upon Mount *Sinai*. Nor did this Holy Man, this *faithful Servant in God's Houſe*, ever recommend, or ſo much as hint any ſuch Service of God, as is dream'd of by our *Myſticks*, or give the leaſt Encouragement for any to hope for the Gift of Prophecy, or an Intuition or beholding the Divine Being in this State. And yet it is certain that both *Moſes* himſelf, and Multitudes of others after him, were Heavenly-minded Men, and did that which was acceptable

in the Sight of God, and ſhall be Partakers of Everlaſting Glory.

§. 10. Nor did any of the Prophets, which came after him, ever advance any ſuch refin'd way of Worſhip; but conſtantly blam'd the People for not obſerving the Law of *Moſes*, and neglecting the Statutes and Ordinances which he had left them. And the Sum of their Prophecies conſiſts, either in Exhorting, Reproving, Promiſing or Threatning, and ſome Hints of the *Meſſias*. But not one Syllable concerning any ſuch abſtracted Worſhip, nor any Mention made of Mens attaining the *Beatifick Viſion*. Notwithſtanding which, there have been, and ſtill are, a great many deluded Souls, who imagine that the warm Conceptions of diſtemper'd Brains, are a great Meaſure of that Holy Spirit by which the old Prophets ſpake; and pretend to ſuch a Familiarity and intimate Converſation with God; ſuch an entire Communication and Intercourſe, that they might, if what they ſaid were true, ſeem to be glorified Spirits, rather than *Prophets*, ſubject to the like Infirmities with other Men; and to have left the Church Militant to take their place in the Triumphant. Not conſidering, that all this is only a pleaſing ſort of an Amuſement, a Fool's Paradiſe, and grounded upon no better Reaſon or Foundation, than the Man that was diſtracted had to fancy him-

himſelf an Emperor, and all that came about him his Subjects. Theſe Men do not conſider that we live in ſuch an Age of the World, as we are not to expect ſuch extraordinary Effuſions of the Spirit: All that we can reaſonably expect, or that God has promis'd, is, to give his Holy Spirit to thoſe that ask it of him; that is, ſo to guide them by his gracious Aſſiſtance, as that they may overcome their Spiritual Enemies, and be crown'd hereafter with Glory and Immortality; which certainly ought to content any reaſonable Man, without aſpiring to *Immediate Revelation*, *Prophecy*, obtaining the *Viſion of God*, and ſuch like Things, which God has deny'd to us, whilſt in this State.

§. 11. Indeed, if it were in *Religion*, as in *Arts* and *Sciences*, it might with a great deal more Reaſon have been expected; that conſidering the vaſt Diſtance of Time ſince the firſt planting of the Chriſtian Religion to this preſent Age, we might have been improv'd to a Degree of Prophecy. For *Arts* and *Sciences* receive their Beginnings from very ſmall Hints at firſt, and are afterwards improv'd proportionably to the Induſtry and Capacity of thoſe who cultivate them; and therefore we may reaſonably expect, that the longer they continue, the more they will be advanc'd. But the caſe is vaſtly different in Religion,

which is always beſt and pureſt at its firſt ſetting out. And there is a very good Reaſon to be given, why it ſhould be ſo; for after the firſt Covenant made by God with Mankind in the Perſon of *Adam*; every other Diſpenſation has found Men under a State of Corruption, and in the actual Poſſeſſion of Errors, diametrically oppoſite to thoſe Truths which it came to inſtruct them in; and therefore it was requiſite that the means to remove theſe at firſt, ſhould bear Proportion with the Difficulties they were to encounter. Upon which account, at the Beginning of any new Diſpenſation, thoſe Perſons whom God was pleas'd to employ to publiſh it to Mankind, have been endu'd with more Zeal and greater Abilities, than the Profeſſors of the ſame Religion in after Ages. And as no Perſon can doubt, but that the Jewiſh Religion was much more perfect in the Days of *Moſes*, and thoſe which immediately ſucceeded him, than in after Times, when it was obſcur'd and mudded by Phariſaical Inventions and Traditions: So muſt it alſo be confeſs'd, that the Chriſtian Religion was much more perfect in the Days of the Apoſtles, and the Ages immediately ſucceeding them, than ſince it has been obſcur'd by the Intereſt of the Deſigning on the one hand, and the Prejudice and Ignorance of the Unlearned on the other. And this is what is plainly con-

confeſs'd by the Practice of moſt contending Parties amongſt the Profeſſors of Chriſtianity; who conſtantly make their Appeals to the earlieſt Writers of the Primitive Chriſtian Church, and uſe all means to bring them over to their own Side; which is an evident Conceſſion that they value their Authority, and look upon them as the moſt competent Judges of their Controverſies. Now, if I ſhall make it appear, that there was no ſuch thing as is contended for by our Enthuſiaſts, in thoſe early Times, when the Holy Spirit muſt be confeſs'd on all hands to be more plentifully pour'd out than in the ſucceeding Ages; I hope it will appear evidently to any unprejudic'd Perſon, that it is not at all to be expected under the Chriſtian Diſpenſation.

§. 12. To begin therefore with our Bleſſed Saviour himſelf. It is evident that he never recommended any ſuch way of worſhipping God, as is contended for by the *Myſticks*, nor promis'd to reward the moſt ſincere of his Followers with the *Viſion of God* whilſt in this State. As for his own Life, which is certainly the moſt perfect Pattern, it was *Active* to the greateſt Degree; and bating ſome times of Retirement, to pray or the like, was wholly ſpent in Converſation, and doing Good to others. Then as to the Subſtance of his Doctrine, it conſiſted in acquainting the *Jews* that he

himſelf was the *Meſſias*, whoſe Coming was ſo long ago, and ſo often foretold by the Ancient Prophets. He alſo acquainted them with the Nature of his Office and Mediatorſhip, and ſhew'd them how mightily they were miſtaken in their Interpretations of the Prophets concerning him. He let them know, that, contrary to their Expectation, his Kingdom was not of this World; but that his Buſineſs was to bring Men out of Darkneſs to Light, and from the Bondage and Slavery of Sin, to the Liberty of the Sons of God. He taught them to abandon all ungodly Luſts, and to ſet their Hearts upon Things above; aſſuring them, that if they continu'd in his Love, they ſhould be rewarded with everlaſting Happineſs. And leſt his Diſciples, and thoſe Churches which ſhould be planted by their Miniſtry, ſhould be deſtitute of neceſſary Encouragement and Aſſiſtance, he aſſures them in moſt endearing Terms, of his Love towards and Care over them, and promiſes ſpeedily to ſend them * *the Comforter, the Spirit of Truth*, which ſhould not only aſſure them of his own, and the Father's Love towards them, but alſo enable them to work ſuch Miracles as ſhould be ſufficient to confirm the Truth of their Miſſion. But no where promiſes the Enjoy-

* *John* Chap. xiv, xv, xvi, xvii.

ment

ment of the *Beatifick Viſion* here; but bid them to expect their Reward hereafter; aſſuring them, that † *whither he went they could not follow him now, but ſhould follow him afterwards*; and that *he went to prepare a place for them.* Nor did he even mention his having purchas'd for Mankind ſuch a Privilege, as that they might, by diligently improving what was given them, come to God without any other Means, but rather the quite contrary: For he ſays, * *No Man cometh to the Father but by me*; now certainly the way to come to Chriſt, is to believe in him; which, according to the Apoſtle S. *Paul*, preſuppoſes, hearing him preach'd.

§. 13. And as our Bleſſed Saviour did never promiſe to reward the Endeavours of ſincere Perſons, with ſuch a Power whereby they might attain, without any External Means, all Things neceſſary to Salvation, much leſs the Intuition, or beholding the Divine Preſence whilſt in this Life; ſo neither do we find that they either expected or enjoy'd it. The Method of God in teaching his People, was ſtill the ſame as it ever had been, *viz.* by revealing his Will to ſome few, in order to the having it communicated by their Miniſtry to others. And I deſire any one that thinks other-

† *John* xiii. 36, xiv. 2, * *John* xiv. 7. *Rom.* x. 17, 18.

wiſe, to produce me one ſingle Inſtance of any Perſon that came to the true Knowledge of God, and the neceſſary means of Salvation, but by this way. The contrary is evident from the Example of the *Eunuch* (*Acts* viii.) who was a devout Perſon, and well diſpos'd; and we find his Zeal and Sincerity rewarded by God's ſending to him a proper Perſon to inſtruct him.

§ 14. Which is ſtill further confirm'd by the Example of *Cornelius* (Acts x.) who being *a devout Man, and one that fear'd God with all his Houſe, and gave much Alms to the People, and pray'd to God always*, was ſo far accepted by God, that he was graciouſly pleas'd to provide Means for his further Inſtruction in his Duty, and ſent *Peter* to inſtruct him. Whereby he has plainly pointed out to us the way by which he would have us ſeek for the Knowledge of him, *viz.* by applying our ſelves to ſuch as he has appointed to teach his People. Accordingly we find that *Cornelius*'s Alms and Devotions, and inceſſant waiting upon God, did neither advance him to the *Beatifick Viſion*, nor ſo far as to have thoſe Truths preſented to him by way of Object, *immediately*, which were neceſſary to be believ'd by him in order to his Salvation; neither is he at all encourag'd to look for or depend upon

on *Viſion* or *Intuition*, but is ſent to a Man like himſelf, to hear with his outward Ears, thoſe things which concern'd his Eternal Welfare. Whereas, if God had ever granted to Mankind a Power whereby he might, by due Application and Attention, attain to a ſufficient Knowledge of God, and Things neceſſary to Salvation; or, if ſuch a Privilege, though deny'd before, had been purchas'd by Jeſus Chriſt; there is no queſtion, but Perſons ſo extraordinarily well qualified as theſe two good Men, *Cornelius* and the *Eunuch*, were, would have enjoy'd the Benefit of it; and then the Event would have been, that by their conſtant attending upon God, and unwearied Diligence in meditating and practiſing good Things, they would have increas'd in Spiritual Knowledge, and made nearer Approaches to God, till they had attain'd to Perfection. But we find nothing like this, but that on the contrary they were oblig'd to be inſtructed by the ſame means which God had appointed for other Men.

§. 15. And then as to matter of *Viſion*, the whole Tenor of the Apoſtle's Doctrine runs counter to it. S. *Paul* tells us, that all thoſe noble Actions which were perform'd by the Ancient Worthies (*Heb.* xi.) were done thro' *Faith*; which as himſelf defines, it (*v.* i.) is, *The Subſtance*

*ſtance of Things hoped for, the Evidence of Things not ſeen.* It is an Aſſent which we give to Things as true, which we can neither apprehend by our Senſes, nor demonſtrate by our Reaſoning; ſo that the only Objects of our Faith are ſuch Things as we receive upon the Credit of another; which, how far it is from *Viſion*, is evident to common Senſe. And the ſame Apoſtle tells us, that *now we ſee through a Glaſs darkly*; and that † *we know in part, and propheſie in part.*

§. 16. Hence it is plain, that all thoſe Texts which ſpeak of the plentiful Effuſion of the Spirit in the times of the Goſpel, are quite miſunderſtood by all thoſe, who interpret them after ſuch a manner, as if God had given ſuch a Meaſure of it to all Mankind, that upon a due Improvement of it, they might attain to the Knowledge of him, and of all Things neceſſary to Salvation. Whereas it appears, that even in the earlieſt Times of the Goſpel, there was no ſuch thing; but then all the Churches were planted by the Miniſtry of the Apoſtles, who ordain'd others to ſucceed them in their Office. If therefore in thoſe Times it was not granted, it is a ridiculous Abſurdity to expect it in this Age; and no ſmall

† *Cor.* xiii. 12, 9.

Degree

Degree, either of Impudence or Madneſs to pretend to it.

§. 17. Since it is not foreign to the Matter in hand, the Reader will, I hope, pardon me if I digreſs a little, to ſhew why we cannot reaſonably expect Prophets now. And it ſeems to me, that there are ſeveral Reaſons to be given why there ſhould be Prophets during the time of the Moſaical Diſpenſation, rather than after the Goſpel had taken Root. For, the Promiſes made to the *Jews* having Relation to their poſſeſſing the Land of *Canaan*, God was pleas'd to ſend them Prophets to quicken their Memories, and keep them in mind of their Duty, that thereby his Judgments might be averted from them; (and eſpecially, becauſe of the prevailing Idolatry of thoſe Times; for after they were well fix'd in the Practice of the True Religion, and out of that Danger, we find no Prophets;) and we find that moſt of the Ancient Prophecies tend that way. But now we are quite upon another Bottom; we are taught, that *we have here no continuing City*; that, *when theſe Tabernacles ſhall be diſſolv'd, we have a Habitation not made with Hands, eternal in the Heavens.* That we are to *ſet our Minds on Things above, not on Things on the Earth*; that we are to *deny our ſelves, and take up our Croſs and follow Chriſt*; that, *through many*

*many Tribulations we muſt enter into the Kingdom of Heaven*, and many Paſſages to the ſame Effect. So that to have Prophets foretelling future Events, relating to the Welfare and Preſervation of our Temporals, or the contrary, ſeems not ſo proper for a People, whoſe very Profeſſion ſuppoſes them to have laid aſide all Solicitude concerning them. Again, before the Coming of Chriſt, God's Will was but imperfectly reveal'd; and it was neceſſary that there ſhould be Fore-runners to prepare the way againſt his Coming, and raiſe the Expectation of him in the People, that they might be the better prepar'd to receive him. But after he was once come, who was to compleat and fulfil all; after *God*, * *who at ſundry times, and in divers manners, ſpake in time paſt unto the Fathers by the Prophets*, had, *in theſe laſt days, ſpoken unto us by his Son, whom he has appointed Heir of all things*, &c. *who was the Brightneſs of his Glory, and the expreſs Image of his Perſon*, &c. I ſay, after God had, by this glorious Perſon, manifeſted and reveal'd his whole Will to us, and declar'd whatſoever he requir'd to be believ'd and done by us, whilſt in theſe Mortal Bodies; there was no longer need of Revelation to thoſe who had receiv'd the moſt perfect one that could be deliver'd.

* *Heb.* i. 1.

So

So that all thoſe Reaſons being remov'd, which were to be given for a Succeſſion of immediately inſpired Prophets before the Coming of Chriſt; it is altogether groundleſs, to ſay no worſe of it, to expect any now he is come. What Methods God will uſe, when his time is come, to bring in the Fulneſs of the Gentiles, and to convert the Jews; or what Endowments he will beſtow upon thoſe Perſons whom he ſhall pleaſe to make uſe of as his Inſtruments to compleat that great Work, will then be beſt known when it is come to paſs. There is no Queſtion but that he will uſe ſufficient means. All that I contend for is, that thoſe which he has already afforded, are abundantly ſufficient for thoſe who have the Happineſs to be baptized, and brought up in the Profeſſion of the Chriſtian Faith; and conſequently, that it is unreaſonable to expect any other Aſſiſtances, or to ſeek any other means of ſerving God, than what are deliver'd in his Holy Word, and made uſe of in his Church.

§. 18. To return to our Argument. If theſe things, contended for by Enthuſiaſts, were not granted either under the Jewiſh or Chriſtian Diſpenſation, as I hope has been ſufficiently prov'd; it follows, *à majori*, that thoſe who are depriv'd of thoſe Advantages, which both Jews and Chriſtians enjoy'd cannot have them: And there-

therefore in vain do we ſearch for Perſons ſo endow'd amongſt *Mahometans* or *Heathens*. For without any Breach of Charity, in reſpect to thoſe Perſons, who never were ſo happy as to have the Goſpel preach'd to them; we may aſſure our ſelves, that they do not enjoy equal Privileges with us, who by our Baptiſm have a fœderal Right to all thoſe Aſſiſtances of the Holy Spirit promis'd to the Church in the Holy Scriptures. And yet there would not be much difference, if by their diligently adhering to any Principle or Light, which God has beſtow'd upon Mankind in general, they might attain to true ſaving Knowledge. And for this Reaſon, our Author, who was himſelf a *Mahometan*, ſeems as little to have conſulted the Honour of his Prophet *Mahomet*, and the neceſſity of believing his Doctrine, in feigning a Perſon brought up by himſelf, to have by his Application and Induſtry attain'd to the Knowledge of all things reveal'd to that ſuppos'd Prophet, as our Enthuſiaſts do value the Means † which God has always us'd to convey his Will to Mankind. Whilſt out of a groundleſs Charity, they do in a manner put all Men upon the Level, as to the Means of Salvation. Which Opinion of theirs, however

† *See* Sect. 109.

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plauſible at firſt ſight, upon the account of that ſpecious Shew of Univerſal Charity to Mankind, does moſt certainly tend to the undervaluing and leſſening thoſe ineſtimable Benefits which our Bleſſed Saviour has purchas'd for, and promis'd to his Church; and ought no more to be receiv'd, than that charitable Opinion of *Origen*'s, who believ'd that after a certain time of Puniſhment, not only the wickedeſt of Men, but alſo the Devils themſelves ſhould be ſaved.

§. 19. I have now ſhewn that what is here held by our Author, and too many others in our times, has no manner of Foundation. That it was never promis'd nor expected, either under the Moſaical or Chriſtian Diſpenſation; from whence I have inferr'd, that it cannot be expected any where elſe, and conſequently that there is no ſuch thing at all. If I have not ſpoken all the while particularly to my Author, the reaſon is, becauſe I write to Chriſtians, and chiefly have regard to thoſe Errors, held by ſome of that Denomination, which are common with thoſe of our Author. Beſides, if that were requiſite, 'tis only allowing for Argument ſake, that the *Alcoran* was written by Inſpiration, and that *Mahomet* was a Prophet, and then the ſame way of Arguing proves the Enthuſiaſm of our Author, who being

a profeſs'd *Mahometan*, and they being oblig'd to believe that *Mahomet* is the *Catimo'l anbyâi*, i. e. *The Seal of the Prophets*, and that theirs is the laſt Diſpenſation, which Mankind ſhall ever receive from God, has ventur'd to ſuppoſe the Poſſibility of a Man's attaining to the true Knowledge of God, and Things neceſſary to Salvation, and all other Things, both Spiritual and Natural, belonging either to this World, or that to come, without the Help of any outward Inſtruction.

§. 20. I need not inſiſt upon this any longer; I ſhall only remark, that as true Piety is the ſame in all Ages and Climates, and good ſolid Senſe too, ſo alſo is *Enthuſiaſm*. And I have ſometimes wonder'd, when I have read the Whimſies and Conceits of the *Arab* Enthuſiaſts (whoſe numerous Sects equal thoſe Hereſies mention'd by *Epiphanius*, or even that plentiful Crop which the Devil has ſow'd of them in our times) to find ſuch a Harmony between them and ours at preſent. Such a perfect Agreement in their wild Notions, and theſe expreſs'd in the very ſelf-ſame Cant, may eaſily convince any one, that the Inſtruments of both were ſtrung and tun'd by the ſame Hand. Another thing obſervable is this; Let the *Enthuſiaſt* have never ſuch great Abilities, there is always ſomething or other which proves

proves his Pretenſions to Revelation to be falſe; and as they tell us, that, let the Devil change himſelf into what Shape he will he can never conceal his Cloven Foot; ſo neither can the *Enthuſiaſt* make himſelf paſs for Inſpired, with any Perſon of tolerable diſcerning; but there will appear ſome very conſiderable Flaw, which ſhall manifeſtly prove him a Deceiver, or at leaſt a Perſon deceiv'd. This is the Fate of them, and our Author could not avoid it. He has indeed carried his Philoſopher beyond the † Orb of *Saturn*, but he might as well have ſav'd him that Trouble; for he brought nothing down with him, but what he himſelf was able to furniſh him withal before he went; *viz. Mahometan Divinity*, and *Ariſtotelian Philoſophy*. As to the former of theſe I ſhall not need to ſay any thing; but I am well aſſur'd, that when he talk'd of thoſe Diſcoveries in the latter, made by him when in that glorious State, he never dream'd in the leaſt of thoſe more certain Diſcoveries which ſhould be made afterwards, by the Sagacity of our Aſtronomers and Philoſophers; and that the contrary of what he believ'd, as to thoſe things, ſhould be prov'd by undeniable Demonſtration.

† *See Sect.* 90.

§. 21. Nor does it ſucceed better with ſuch Pretenders in our Age; who, taught by woful Experience, have of late grown more wary, and rarely pretended to Inſpirations, except in ſuch Matters as they might be well aſſur'd of by other means. The ſafeſt way for them, I confeſs, tho' at the ſame time extreamly abſurd and ridiculous. For if a Man pretends to know a thing by Divine Inſpiration, when there are other Means of attaining it: I have much more reaſon to think, either that he is an Impoſtor and Deceiver, or elſe, that through warmth of Conceit, or the Deluſion of the Devil, he imagines himſelf to be divinely inſpired when he is not; rather than to believe that God, who does nothing but for moſt wiſe and excellent Ends and Purpoſes, ſhould reveal a thing to any Perſon *immediately*, when he had before afforded him ſufficient Means of knowing it otherwiſe.

§. 22. It remains that we beg of God to give us his Grace, and the Aſſiſtance of his Holy Spirit, that we may ſincerely and heartily apply our ſelves to the diligent Uſe of thoſe Means which he has appointed for our Inſtruction, in his Church. That we ſeek for the Knowledge of him in his holy Word, and *approach* to him in his Ordinances, and by a holy pious Converſation. Theſe are the Ways which he has chalk'd

out

out for us; and if any Persons will not be content with these Means, but will walk in By-Paths, and follow every *Ignis fatuus* that presents it self; if they be are the last convinc'd of their fatal Mistake when it is too late, they must blame themselves. God of his infinite Mercy lead them out of their Errors, and guide both them and us through this imperfect State, till at last we attain to the perfect Vision, and full Enjoyment of himself; through *Jesus Christ* our Lord. *Amen.*

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*FINIS.*

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